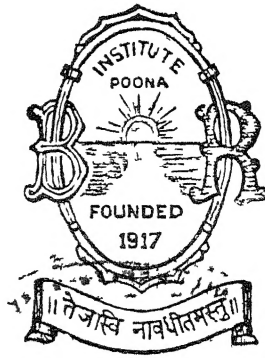


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GAUDAPĀDA-KĀRIKĀ

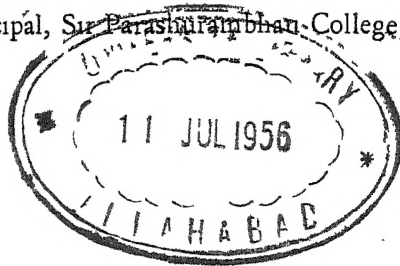
EDITED

with a complete translation into English,
Notes, Introduction and Appendices

By

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गौडपादकारिका

सरपरशुरामभाऊमहाविद्यालयभूतपूर्वप्राचार्येण
भाण्डारकरप्राच्यविद्यासंशोधनमन्दिरस्थसंशोधन-
विभागाधिपतिना करमरकरकुलावतंसेन दामोदरसूनुना
रघुनाथशर्मणा विरचितैराङ्गभाषानुवाद-
टिप्पण्यादिभिः समेता



पुण्यपत्तनस्थ—

भाण्डारकरप्राच्यविद्यासंशोधनमन्दिराधिकृतैः

स्वकीये मुद्रणालये

मुद्रयित्वा प्राकाश्य नीता

शाके १८७५ वत्सरे १९५३ ख्रिस्ताब्दे

मूल्य पञ्च रूप्यकाः

Dedicated to
The Sacred Memory of
The Late Mahāmahopādhyāya
VASUDEVA SHASTRI ABHYANKAR
[1862-1942]

who did his utmost throughout his life to expound and
popularise the Philosophy of Sankarācārya

PREFACE

Prof Vidhusekhara Bhattacharya published his edition of Gaudapāḍakārikas (or Āgamasāstra) some years ago. A close perusal of that edition clearly showed that Prof Bhattacharya had allowed himself to be carried a little too far by his leanings towards Buddhism, and hence some of his interpretations appeared clearly to be biassed and forced. While teaching Gaudapāḍakārikā to the M A students, I had occasion to criticise Prof Bhattacharya's interpretations, and I felt that it would be better to present my views in a book-form, before a larger circle of readers so that a balanced view of Gaudapāda's philosophy could be taken. The present edition has been brought forth with such a back-ground.

Fortunately as regards the text of the Kārikās, there is no difference of opinion. Prof Bhattacharya has collated a large number of Mss, but his text does not materially differ from that published in the Ānandāsrama series more than fifty years ago. I also looked into two Mss specially lent by the Prājñapāthasālā, Wai.

(1) Ms No $\frac{172}{44}$ — (माण्डूक्यकारिका)

This is not a very old Ms. It contains four Prakaranas, and the colophon at the end of the fourth Prakarana is इति गौडपादभगवत् कृतौ आगमग्रन्थे उपदेशग्रन्थे वेदान्तसूत्रे चतुर्थे प्रकरणम् ।

No $\frac{167}{9}$ — (माण्डूक्योपनिषत्कारिकाभाष्य)

This also is not a very old Ms. It contains the first Prakarana only, and the commentary of Ānandagiri. The colophon reads

इति श्रीमत्परमहंसपरिव्रजकाचार्यस्य शङ्करभगवत् कृतौ आगमशास्त्रविवरणे माण्डूक्योपनिषद्भाष्ये प्रथम प्रकरण संपूर्णम् ।

In the Bhandarkar Oriental Institute Collection, there is a Ms. called उपदेशग्रन्थ which contains only the 3rd and the 2nd Prakarana of the Gaudapāḍakārikās. None of these Mss show any marked variations of readings. It may therefore be taken for granted that the text of the Kārikās is more or less fixed.

I have in effect stated above that the present edition is intended to show how Prof Bhattacharya's Buddhistic interpretations of the Kārikās are not acceptable. I am aware that I might be charged with having taken a partisan view myself. In the Introduction, I have discussed several important topics in this connection, and have tried to show that Gaudapāda was a traditional Vedāntist and that he took particular care to show now and then that his philosophy differed from that of the Buddhists.

I have to thank the authorities of the Bhandarkar O. R. Institute for having undertaken to publish this work in their Government Oriental Series. I must also thank Prof. Dr. Miss Sulochana Nachane, of the M. S. University of Baroda, for helping me in various ways.

In the end, I hope this edition would meet the needs of students of Indian philosophy, who wish to understand and appreciate Gaudapāda's Ajātivāda.

Poona, }
28 August 1953 }

R. D. Karmarkar

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[The usual Abbreviations are used in this edition The Bhāṣya on the Kārikās, attributed to Śaṅkarācārya is referred to as K.bhāṣya or Saṅkara-bhāṣya]	

INTRODUCTION

I Gaudapāda His Date, Life, Works etc

In the traditional salutation formula repeated daily by the followers of Sankarācārya, Gaudapāda stands as the grand preceptor (*paramaguru*) of Sankarācārya गौडपाद comes after शुक, then गोविन्दयोगीन्द्र whose pupil Sankara was, thus —

- (1) नारायण
|
- (2) ब्रह्मदेव, the lotus-born one
|
- (3) वासिष्ठ
|
- (4) शक्ति
|
- (5) पराशर
|
- (6) व्यास
|
- (7) शुक
|
- (8) गौडपाद the great
|
- (9) गोविन्द
|
- (10) शङ्कर
|
- (11-14) पद्मपाद, हस्तामलक, चोटक,
and वार्त्तिककार (सुरेश्वर)

From Nārāyana up to Suka, there is the पितृ-पुत्र succession, from Suka onwards there is the गुरु-शिष्य succession. The traditional date of Suka would be about 3000 B C, as he was the son of Vyāsa who lived at the time of the Mahābhārata war. Even if the latest date for the Mahābhārata war, viz 1000 B C is accepted, and if Gaudapāda was a direct pupil of Śuka as tradition asserts, the date of Gaudapāda would be not earlier than 1000 B C, and then Śankarācārya who was the pupil of the pupil of Gaudapada, would have to be taken as having lived sometime between 2900 B C and

900 B C Tradition¹ again tries to avoid such a conclusion by assigning a long life of thousands of years to Śuka, as well as to Gaudapāda. A more rational way to explain the position would be to believe that only the chief names, and not all the names, have been preserved by tradition as lying between Suka and Sankarācārya. Luckily some fresh evidence² has recently come to light in respect of the relation between Gaudapāda and Śankara. A work called 'Śrī Vidyānava' dealing with the Śākta doctrines by Vidyāranya (circa 1100 A. D.) says गौडादिशङ्करान्ताश्च सप्तसख्या समीरिताः १, that is, there are five names of Ācāryas between Gaudapāda and Śankara. The same work says that Sankarācārya's direct pupils were fourteen (शङ्कराचार्यशिष्याश्च चतुर्दश दृढव्रताः । दिव्यात्मानो वृद्धात्मानो निग्रहानुग्रहक्षमाः ॥) Of these the names of the four pupils पद्मपादः, सुरेश्वरः, हस्तामलकः and चोटकः have become more well-known (only पद्मपाद's name is given in the श्रीविद्यार्णव). The account seems plausible enough, but the writer who lived about 1100 A. D. speaks of himself as living in the fourth generation from Śankarācārya, which is not in conformity with the generally accepted date 788 A. D. for Śankara.

Anandagiri³ in his commentary on the Gaudapāda-Kārikā-bhāṣya (that goes under the name of Sankara) mentions that Gaudapāda practised penance at Badarikāśrama, and Nārāyaṇa revealed to him the Kārikās on the Māndukyopaniṣad.

Sankara in his bhāṣya on the Śvetāsvataropaniṣad says तथा च शुकशिष्यो गौडपादाचार्यः. It is true that here Gaudapāda is referred to in the singular, but so is Vyāsa himself in the Brahmasūtrabhāṣya.

1 The Yogavāsistha describes Śuka as the greatest of Yogins who enjoyed the Samādhi state for more than ten thousand years !

जगाम शिखरं मेरोः समाध्वर्थमविन्दितम् ॥

तत्र वर्षसहस्राणि निर्विकल्पसमाधिना ।

दश स्थित्वा शशामासावात्मन्यस्नेहदीपवत् ॥

(II 1-43-44)

2 See the article 'A Survey of the Śākta School' (in Marathi) by Prof H. B. Bhide, in Bhārata Itihāsa Samśodhaka Mandala Quarterly Vol XXXIII Nos 1 & 2, 1953.

3 आचार्यो हि पुरा बदरिकाश्रमे नरनारायणाविष्ठिते नारायण भगवन्तमभिप्रेत्य तपो महदुत्पन्नं ततो भगवानातिप्रसन्नस्तस्मै विद्यां प्रादादिति प्रसिद्धं परमगुरुत्वं परमेश्वरस्येति भावः । on IV. 1

The gods, likewise, are often mentioned in the singular, so the rule about the plural being used honorifically is not without its exceptions

Bālakṛsnānanda (circa 17th century) in his *शारीरकमीमांसाभाष्य-वार्तिक*, describes Gaudapāda as *गौडजातिश्रेष्ठ* and as one being in Samādhi right up from the Dvāpara yuga

There is no reason to doubt the historicity of Gaudapāda, on the strength of the above traditional account which could not have possibly invented him

The Kārikās have been quoted by well-known writers, both Vedāntists and Buddhists —

Sāntiraksita and Bhāvaviveka⁴ quote some Kārikās as coming from some Vedāntasāstra. As both the above Buddhist writers were concerned with the doctrines and not the name of the author, the non-mention of Gaudapāda need not appear surprising. In fact, Sanskrit writers normally quote passages from other works, without specifying the names of the authors. Sankarācārya quotes the Kārikā *अनादिमायया* in his *sūtrabhāṣya* (II 19), with the remark *अत्रोक्त वेदान्तसंप्रदायविद्भिराचार्यैः*, and Kārikā III. 15 in the *bhāṣya* (I IV 14), with the remark *तथा च संप्रदायविदो वदन्ति*. (The plural used in both the cases is obviously intended to show respect and refers to only one Ācārya and not to many).

Suresvara in his *Naikarmyasiddhi*,⁵ quotes two G Kārikās (I 11 and 15), and one from *Upadesasāhasrī* of Sankara, with the remark *एव गौडैर्द्राविडैर्न पूज्यैरयमर्थं प्रभाषितः*. As *द्राविडैः* here refers to Sankara, *गौडैः* must refer to only one individual viz *गौडपादः*. Dr Walliser misunderstands *गौडैः* and *द्राविडैः* to mean 'representatives of the Gauda and Drāvida tradition'. The commentator *ज्ञानोत्तम* calls the G Kārikās quoted in the *नैष्कर्म्यसिद्धि*, *गौडपादीयवाक्य*.

Vidyāranya in his *पञ्चदशी* refers to Gaudapāda's teaching which is characterised as *आचार्यसमिति* by his commentator.

The Vedāntasāra of Sadānanda quotes two G Kārikās (III 44, 45) as being too well-known, with the remark *तद्वक्तव्यं*.

4 About the 5th and 8th centuries A D

5 IV 41, 42

All this shows that Gaudapāda's work at any rate was fairly known to authors and commentators and he was referred to in terms of respect (though not by name)

Gaudapāda seems to be a nickname and not a proper name, पाद being used to show respect, and Gauda apparently refers to the Gauda territory where the Kārikās were written and where their author became famous

Bhāvaivēka (500 A D.), in his commentary तर्कज्वाला on his own work मध्यमकहृदयकारिका, quotes four passages which closely resemble G Kārikās Sāntiraksita (700 A D.) in his मध्यमकालङ्कारिका quotes about ten G Kārikās in connection with the औपनिषद् views, which are called उपनिषदशास्त्र by Kamalaśīla, disciple of Santiraksita Gaudapāda in all probability cannot thus be later than 500 A D

The Kārikās of Gaudapāda show more than a similarity of thought and expression with the Mūlamadhyamakārikās of Nāgārjuna (whose date is accepted as circa third century A D) and with Catuhsataka of Āryadeva who was the disciple of Nāgārjuna

The Kārikās of Gaudapāda are indebted a lot to the Bhagavad-gītā, and if we believe in the genuine nature of the bhāṣya by Gaudapāda on the Sāṅkhyakārikās of Īśvarakṛishna (circa 2nd century), it is clear that the date of Gaudapāda must be somewhere between 300 to 500 A D

Alberuni (11th century A D) (pp 131-2, Alberuni's India) says- ' . the Hindus have books about the jurisprudence of their religion, on theosophy, on ascetics, on the process of becoming god and seeking liberation from the world as, e g the book composed by Gauda the anchorite, which goes by his name ..' Further on, Alberuni refers to the book Sāṅkhyā, composed by Kapila, the book of Patañjali, the book Nyāyabhāṣā composed by Kapila, the book Mīmāṃsā, composed by Jaimini, . the book Lokāyata, the book Agastyamata composed by Agastya, and the book Viṣṇu-dharma It is clear that Alberuni mentions Gauda the anchorite as representing the Vedāntic doctrine first, because the Vedāntic philosophy was held in high estimation Though we do not know even now anything about Nyāyabhāṣā of Kapila or Agastyamata by Agastya, we think there is no reason to doubt the existence of some

work by Gauda as sufficiently well-known in Alberuni's time. Anyway Gauda the anchorite, mentioned by Alberuni, can reasonably be identified with Gaudapāda, the author of the Gaudapāda-kārikā. The tradition of Gaudapāda as being a great Yogin is also corroborated by Alberuni.

One Sadāsivabrahmendra in his जगद्गुरुनमालास्तव, refers to Gaudapāda as having expounded the bhāṣya of Patañjali, and as having been the preceptor of Apolonys. The commentator Ātmabodhendra says Gaudapāda came into contact with Āpalūnya (equated with Apollonius, the Pythagorean philosopher who lived in 100 A D). Even if this tradition is held to be correct, it would only show that some Indian philosopher had met the Greek philosopher, not necessarily Gaudapāda. Again, it is now held that the Greek accounts in this connection are not at all trustworthy.

Works of Gaudapāda

Besides the Kārikās, the following works are known traditionally to have come from Gaudapāda. No definite evidence is available on this point, but it would not be wrong generally to believe in tradition unless there is evidence to the contrary —

(1) Bhāṣya on the Sāṅkhyakārikā of Īśvarakṛṣṇa

Some scholars are of opinion that the bhāṣya on the Sāṅkhyakārikās is of a very poor quality and betrays no flashes of deep thought, and hence it could not have been written by Gaudapāda. These same critics, curiously enough, have no hesitation in thinking highly of the Mātharavṛtti (bhāṣya by Māthara on the Sāṅkhyakārikās, which is certainly not better in any way than Gaudapāda's bhāṣya and has so many passages in common with it) which is supposed to have the honour of being translated into Chinese about the middle of the sixth century. According to some both Māthara and Gaudapāda have drawn upon a common source which was known to the Chinese in translation⁶.

The bhāṣya is a matter-of-fact tame work, but Gaudapāda had really not much scope to show his brilliance here, as he was required to follow the Sāṅkhyakārikās. Perhaps it was his first work when

6 Could it be that Māthara and Gaudapāda are identical and that the Mātharavṛtti and Gaudapādabhāṣya are but two editions of the same work?

he was attracted to the tenets of the Sāṅkhya philosophy. Anyway we are not prepared to regard this work as not genuine. At the end of the 69th Kārikā-bhāṣya, we read

साख्य कपिलमुनिना प्रोक्त ससारविमुक्तिकारण हि ।

यत्रैता सप्ततिरार्या भाष्य चात्र गौडपादकृतम् ॥

The bhāṣya designates the Kārikās of Īśvarakṛṣṇa as आर्याs. It contains the following quotation,

(Kārikā 1)

सनकश्च सनन्दश्च तृतीयश्च सनातन ।

आसुरि कपिलश्चैव बोधु पञ्चशिखस्तथा ॥

इत्येते ब्रह्मण पुत्रा सप्त प्रोक्ता ब्रह्मर्षयः ॥

where some of the Sāṅkhya philosophers are described as sons of Brahmadeva

पञ्चविंशतितत्त्वज्ञो यत्र तत्राश्रमे वसेत् ।

जटी मुण्डी शिखी बापि मुच्येत नात्र सशयः ॥

This quotation from पञ्चशिख is given twice in the bhāṣya (also under Kārikā 22) We give below the passages quoted from other works in the bhāṣya to give the reader a general idea about the work

(Kārikā 1)

अपाम सोमममृता अभूमागन्म ज्योतिरविदाम देवान् ।

किं नूनमस्मान् कृणवदराति किमु धर्तिरमृतमार्यस्य ॥

(This is from अथर्वशिख, Rgveda VIII 48 3)

तथा चोक्तम्

(Kārikā 2)

षट् शतानि विद्युज्यन्ते पशूना मध्यमेऽहनि ।

अश्वमेधस्य वचनादूनानि पशुभिस्त्रिभिः ॥

(Mahidhara quotes this in his bhāṣya on Yajurveda-Samhitā XXIV).

बहूनीन्द्रसहस्राणि देवाना च युगे युगे ।

कालेन समतीतानि कालो हि दुरतिक्रमः ॥

अपि चोक्तम्-

(Kārikā 4)

आगमो ह्याप्तवचनमाप्त दोषक्षयाद्विदुः ।

क्षीणदोषोऽमृत वाक्यं न ब्रूयाद्धैवसम्भवात् ॥

स्वकर्मण्यभियुक्तो यः सङ्गद्वेषविवर्जितः ।

युजितस्तद्विधैर्नित्यमातो ज्ञेयः स तादृशः ॥

प्रतिभा यथा-

दाक्षिणेन च विन्ध्यस्य सह्यस्य च यदुत्तरम् ।

पृथिव्यामासमुद्राया स प्रदेशो मनोरम ॥

उक्तं च-

(*Kārika* 12) रजसो मिथुन सत्त्वं सत्त्वस्य मिथुन रज ।

उभयो सत्त्वरजसोर्मिथुन तम उच्यते ॥

(This is usually taken to come from देवीभागवत)

गुणा गुणेषु वर्तन्ते (*Gītā* III 28) इति वचनात् ।

(*Kārika* 23) तत्र यमाश्च नियमाश्च पातञ्जलेऽभिहिता ।

अहिंसासत्यास्तेयब्रह्मचर्यापारिग्रहा यमा ।

शौचसन्तोषतप स्वाध्यायेश्वरप्रणिधानानि नियमा ॥

(योगसूत्र 30, 32)

(*Kārika* 61) अज्ञो जन्तुरनीशोऽयमात्मन सुखदुःखयो ।

ईश्वरप्रेरितो गच्छेत्स्वर्गं नरकमेव वा ॥

(महाभारत III 30-88)

केन शुक्लीकृता हसा मयूरा केन चित्रिता ॥

उक्तं च-

काल पचति भूतानि काल सहरते जगत् ।

काल सुषेष्टु जागर्ति कालो हि दुरतिक्रम ॥

Thus the bhāṣya quotes from the Mahābhārata, Bhagavadgītā, Purāṇa, Yogasūtras etc. A study of the Sāṅkhya philosophy which preached that मूलप्रकृति was अविकृति led Gaudapāda to declare that there cannot be अन्यथाभाव of the प्रकृति, and the doctrine of the Purusa being a mere looker on, coupled with the statement of the Bhagavadgītā that the qualities, सत्त्वं, रजस् and तमस् are responsible for the Samsāra (गुणा गुणेषु वर्तन्ते) was utilised by him to enunciate ultimately his doctrine of Ajātivāda in course of time

There is a strong probability that Gaudapāda wrote a commentary on the Sāṅkhyakārikā and called his own independent work कारिका as well

(2) उत्तरगीता— Gaudapāda's commentary on this work is known from the colophons as गौडपादीयव्याख्या on the उत्तरगीता, and commences with अखण्ड सच्चिदानन्दमवाङ्मनसगोचरम् । आत्मानमखिलाधारमाश्रयेऽभीष्टसिद्धये ॥ इह खलु, अर्जुन 'अशोक्यान्वशोचस्त्वम्' इत्यारभ्य भगवदुपदिष्टमात्मतत्त्वोपदेश विषयभोगप्राबल्येन विस्मृत्य पुनस्तदात्मतत्त्व भगवन्त पृच्छति-, and

ends with आत्मयोगमवोचथो भक्तियोगशिरोमणि । त वन्दे परमानन्द नन्दनन्दन-
मश्वरम् ॥

A good edition of this work is still a desideratum. The Vanivilas Press at Sri Rangam and the Gujarati Printing Press, Bombay have published this small work, but the text cannot be said to have been properly edited. Strangely enough, the Vanivilas editor says that several translations of this work have been published in English and other languages. We were unable to find even one after a search for the same all over India. The one English translation by Mr. Lahari, published by the Theosophical Society of Madras has been long out of print and we were unable to see it. We consulted eight Mss. of this work at the Bhandarkar Oriental Research Institute, Poona, and the following observations about them would show why a reliable edition of this work should be undertaken as early as possible.

Ms. No. 162 gives a total of 241 verses distributed in six chapters (I-39, II-30, III-42, IV-37, V-37, VI-56) and the colophon reads

इति श्रीमहाभारते भीष्मपर्वणि उत्तरगीताया योगशास्त्रे ब्रह्मविद्याया
श्रीकृष्णार्जुनसंवादे etc

Ms. No. 163 gives a total of 137 verses only, distributed in three chapters (I-54, II-56, III-27) and the colophon reads

इति श्रीमद्भागवते उत्तरगीतासूत्रनिषत्सु ब्रह्मविद्याया योगशास्त्रे श्रीकृष्णा-
र्जुनसंवादे etc

Ms. No. 164 gives a total of 160 verses, distributed in three chapters (I-65, II-59, III-35) and the colophon reads

इति श्रीउत्तरगीतासूत्रनिषत्सु . अश्वमेधपर्वणि etc

Mss. 165-189 contain the commentary which is called गौडपादीय-
दीपिका or उत्तरगीताव्याख्या (गौडपादाचार्यविरचिता) or गौडपादीयव्याख्या. The text is distributed in three chapters, but the number of verses varies (as 110, 116, 112, 123)

The name of the commentator however is the same viz Gaudapāda throughout. The unreliability of the colophons to the Uttaragītā is clearly shown from the fact that in no versions of the Mahābhārata is the Uttaragītā found either in the Bhīṣmaparvan or the Aśvamedhika parvan. Similarly it is not found in the Bhāgavata.

This raises the question whether the Uttaragītā was written by Gauḍapāda himself, along with the commentary. It is not unlikely that Gauḍapāda who seems to be indebted to the Bhagavadgītā for many ideas in his Kārikās, may have thought of emphasising the Yoga element in the Gītā, by writing a supplement to it. The Uttaragītā, besides describing the nature of Brahman, Jīvanmukti etc gives a detailed description of the Nāḍīs, Kuṇḍalinī etc.

(3) सुभगोदयस्तुति— This is a small Tantric or Śākta work of the Stotra type, containing 52 verses. It begins thus —

भवानि त्वा वन्दे भवमहिषि सच्चिदुखवपु
परामारा देवीममृतलहरीमैन्दवकलाम् ।
महाकालातीता कलितसरणीकल्पिततनु
सुधासिन्धोरन्तर्वसतिमनिश वासरमयीम् ॥

It refers to the two schools, समय and कौल of the Śāktas and condemns the कौल in no uncertain terms (तदेतत्कौलाना प्रतिदिनमनुष्ठेयमुदित भज्या वामाख्य मतमपि परित्याज्यमुभयम् । ४२, .. अतो बाह्या पूजा भवति भगरूपेण च ततो निषिद्धाचारोऽयं निगमविद्दोऽनिन्द्यचरिते । 43) As can be expected, it refers to the Nāḍīs, पिङ्गला, इडा, चक्र, बिन्दु etc. Verse 31 ककाराकाराभ्यां स्वरगणमवष्टभ्य निखिल etc is similar to काकीमुखककारान्त उकारश्चेतनाकृति । अकारस्य च लुप्तस्य कोऽर्थं सप्रतिपद्यते ॥ (Uttaragītā). On the whole, this small work reveals poetic talents of a high order.

It is argued by some that the author of this Tantric or Śākta work must be some other Gauḍapāda. We do not think that there is any reasonable ground for such a supposition. As the author of the Kārikās had interested himself in the Sāṅkhya and Bauddha philosophical works, he could have been equally interested in the Śākta school which attached so much importance to Yoga in its practical aspect.

(4) श्रीविद्यारण्यसूत्र is another Tantric work attributed to Gauḍapāda, as also commentaries on (5) Durgāsaprasāti, (6) Anugītā and on (7) Nṛsimhottaratāpanīyopaniṣad.

The Māṇḍūkyaopaniṣad has much in common with the Nṛsimhottaratāpanīyopaniṣad, and as Gauḍapāda had used the Māṇḍūkya as a basis for his Kārikās, tradition seems to have regarded him as the author of the commentary on the Nṛsimha as well,

It appears to us that Gaudapāda's authorship of the Sāṅkhya-Kārikābhāṣya, Uṭṭaragītā and Subhagodayastuti can be reasonably accepted to be correct. Gaudapāda appears to have been attracted by the Sāṅkhyakārikās in the beginning, from which he learnt of the Puruṣa being entirely different from the Prakṛti which alone was responsible for the evolved world. Then he was influenced by the Mūlamadhyamakārikā of Nāgārjuna, which advocated the unreality of the world, and this enabled him to advocate his Ajātivāda based upon the cardinal doctrine of the Upanisads, the oneness of Brahman, and he wrote his own Kārikās to preach his Vedāntic doctrine, and especially to controvert the teachings of the Lankāvatāra where the Buddha teaches a large number of doctrines, but fails to grasp the most important one which fact Gaudapāda proclaims by saying नैतद्बुद्धेन भाषितम् in IV-99.

II The Contents of Gaudapāda-Kārikā

Prakarana I — There is only one Paramātmān who is all-pervading, but he, in association with the various Upādhis or limiting adjuncts, functions in different ways in different states

Thus—

(1) He resides in the body in the right eye, is known as Viśva, experiences the gross world (by means of the sense organs and the mind) in the waking state

(2) He is known as Taijasa, residing inside in the mind and experiences the subtle or non-gross in the dream state

(3) He is known as Prājña, residing in the heart-Ākāśa, and experiences bliss in the state of deep sleep.

This all-pervading Paramātmān is known as Turya, the Fourth, being immutable, non-dual, where no duality which is the source of all miseries has any scope

Viśva and Taijasa are bound down by the relation of cause and effect, perceiver and perceived, subject and object etc., under the influence of duality, Prājña only by the cause (Ajñāna) and they function accordingly, while the Fourth is beyond all this and is but consciousness or Jñāna, and is *all-seeing* and beyond all duality. In the case of both Prājña and Turya, there is no experience of

duality, but the Prājñā remains influenced by the basic Avidyā or Ajñāna which is absent in the case of the Tuiya.

Some philosophers who believe in a real process of creation regard the creation as the manifestation of the Lord, or as resembling the dream or magic phenomena, or as due to the will of the Lord, or as coming from Kala (Time) or as serving the purpose of enjoyment or sport for the Lord, or as being the nature of the Lord.

But all these theories are wrong. If the highest is known to be Āptakāma (whose desires are fulfilled), how could he be associated with creation in any capacity, without changing his own nature ?

So, the correct position in this matter is that all duality is but illusion and Advaita the only reality. When the soul, who is, so to speak, asleep under the influence of (Avidyā or) Mīyā is awakened and frees himself from the clutches of Avidyā, Advaita, unoriginated, uncontaminated by the experiences in the waking, dream or deep sleep, flashes forth. If the creation were real, it would ever remain real, for none can ever change his nature. The various theories of creation have their use in gradually making the soul realise the Advaita which is extremely difficult to-grasp, especially by people of ordinary intelligence.

The realisation of Advaita can be achieved by the worship of or meditation on the sacred ओङ्कार

Corresponding to the three states (जाग्रत्, स्वप्न and सुषुप्ति) we have विश्व, तैजस and प्राज्ञ forms of Atman and these can be taken to resemble or as equated with अ, उ and म्, the three मात्राs of ओङ्कार. For the purposes of उपासना, the symbol ओम् is very useful as it enables the साधक to get a proper idea of the Paramātman easily.

Thus—

ओङ्कार

- (1) Has three मात्राs-अ,
उ, म्

- (2) अ is the first of the
alphabet, and

परमात्मन्

- (1) Has three पादs-विश्व, तैजस
and प्राज्ञ (respectively con-
cerned with जाग्रत्, स्वप्न and
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which is first perceived and
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Thus—

ओङ्कार

- (१) Has three मात्राs-अ,
उ, म्

- (२) अ is the first of the
alphabet, and

परमात्मन्

- (१) Has three पादs-विश्व, तैजस
and प्राज्ञ (respectively con-
cerned with जाग्रत्, स्वप्न and
सुषुप्ति states)

- (२) विश्व deals with the gross
which is first perceived and
thus resembles अ.

अ is all-pervading

विश्व can be equated with
अ, as he also experiences
all out-side world.

[So by meditating upon अ as resembling विश्व or as identical with विश्व, the साधक secures pre-eminence and all his desires]

(3) उ represents उत्कृष्टता and
links अ with म्

(3) Similarly तैजस also is उत्कृष्ट
as he is able to perceive the
सूक्ष्म, and is also the link
between the waking state
and the state of deep sleep.

[By meditating upon उ as resembling तैजस or as equated with तैजस, the साधक secures excess and equanimity]

(4) म् represents ' measur-
ing ' and ' merging '
For, म् represents the
limit of ओम् and म् merges
into अ and उ to give a
complete idea of ओम्.

(4) प्राज्ञ similarly lays down the
limits of विश्व and तैजस,
and after सुषुप्ति comes again
the जाग्रत् state

[By meditating upon म् as resembling प्राज्ञ or as equated with प्राज्ञ, the साधक secures omniscience and the idea about merging into the highest]

The meditation on the three मात्रा of ओम् as the three quarters of the परमात्मन् however does not lead to the highest knowledge which is to realise तुर्य or the आत्मन् as without any quarters This would correspond to the ओम् known as one unit (the नादब्रह्मात्मन् ओम्)

The meditation on the Mātrā-less ओम् makes the साधक free from fear, for ओम् is nothing but the immutable Brahman which is the beginning, middle and end of all, all-pervading, and All-Controller, auspicious and non-dual. One who has known ओम् in this way is alone Muni *par excellence*, other Munis are called मुनि by courtesy.

Prakarana II

It is admitted by all that the objects seen in dream are false, because they are seen within the limited space of the body and within a very short time. One sees mountains and rivers and goes to distant lands, even though one's body is lying motionless on the bed. Again, the सप्रयोजनता (the ability to serve a purpose) of objects in the dream is vitiated in the waking state. One who has enjoyed a full meal in the dream feels still hungry when he wakes up. Objects seen in the waking state have similarly their सप्रयोजनता vitiated in the dream state. So, there is no reason to suppose that they are in any way different from the objects in the dream. An object which is सत्य must retain its state under all circumstances and can never change its nature. Again, the truth of the dictum 'whatever is not there before and is not there in the end, must not be existing in the present as well' is self-evident. Judged in the light of this dictum, objects experienced both in the waking and the dream states are false and can be spoken of as being only imagined. This means that the Paramātman himself by his Māyā imagines himself as Jīva or individual soul who in turn creates a world of his own for himself. Nothing is really originated. The objects in the dream are real only to the dreamer, the objects in the waking state are likewise real to the person who has experienced them. Objects in the dream are Cittakāla (lasting as long as the mind imagines them), objects in the waking state are Dvayakāla (imagined by the mind and also related to the external objects which are also imagined), but both are equally false. Objects in the waking state require, in addition, the use of sense-organs for being perceived, but that does not make them real. Just as, in darkness, one superimposes the snake upon the rope, people superimpose upon the Paramātman all kinds of ideas, shapes and forms. There is naturally no limit to one's imagination, different people (as long as they have not secured the right knowledge) indulge in the pastime of describing the Paramātman in various ways. Thus the Ātman is taken to be (1) Prāṇa, (2) Elements, (3) Gunas, (4) Tattvas, (5) Pāda, (6) Objects of sense, (7) Worlds, (8) Gods, (9) Vedas, (10) Sacrifices, (11) Enjoyer, (12) Object of enjoyment, (12) Subtle, (13) Gross, (14) Possessed of form, (15) Form-less, (16)

Time, (16) Quarters, (18) Topics for discussion, (19) Universe-divisions, (20) Mind, (21) Intellect, (22) Citta, (23) Merit and demerit, (24) Twenty-five principles, (25) Twenty-six principles, (26) Thirty-one principles, (27) Infinite, (28) People, (29) Āśramas, (29) Man and Woman, (29) High and Low, (30) Creation, (31) Dissolution, (32) Stability, (33) All-existing and so forth. In short, whatever one is pleased to imagine about or to superimpose upon Ātman, that becomes that Ātman for him. But people well-versed in the Vedānta know the so-called creation as nothing but a castle in the air, as false as objects in the dream or as the creation by magic. The Highest truth can thus be summarised as — ‘There is no annihilation, no birth, no one bound down to Samsāra, no one trying for liberation, no one desirous of liberation, no one liberated’. For, only Advaita exists and it is unoriginated, and there is nothing distinct or non-distinct apart from Ātman.

Sages free from passion, fear and anger, well-versed in the Vedic lore, realise the Ātman as non-dual, auspicious, free from all distinction and where there is the sublation of Samsāra. One who has realised the Ātman in this way has no use for prayers to deities or sacrificial offerings to Pitṛs, he is beyond all Vidhi or Nisedha rules, he stays or wanders at will and goes on with his daily avocations like an automaton. Having realised the Advaita in this way, the sage should take care to see that he does not fall down from that state, till the body comes to an end.

Prakarana III— When it is proved that there cannot be any origination or change associated with the Paramātman, all talk about the individual soul or Jīva having recourse to the Upāsana or meditation on the Paramātman is really meaningless. For, the Jīva is Paramātman himself, and it is scant courtesy shown to Jīva if we narrow his functions and powers by calling him inferior to Paramātman. Really the Paramātman is like Ākāśa, infinite and subtle and Jīvas are like Ghaṭākāśa, Paṭākāśa etc. which are nothing but Ākāśa associated with the Upādhis, Ghata, Paṭa etc. When the Upādhis vanish away, Ghaṭākāśa is merged into Ākāśa, similarly the Jīvas, with the Upādhis, body etc. gone, are merged into the Paramātman. So long as the Upādhis are there, the Jīvas remain

their individualities, names and forms and experience happiness or misery Ākāśa is not changed or divided by Ghaṭākāśa etc , similarly the Paramātman undergoes no change on account of the Jīvas Ghaṭākāśa is not a part or transformation of Ākāśa, so Jīva likewise is not a part or transformation of the Paramātman who has these Upādhis superimposed upon him by the ignorant

The Taittirīyopaniṣad clearly points out how Paramātman is the inmost, unchangeable in the five sheaths of the Jīva , similarly in the Madhukāṇḍa we are told how the Ātman is one like Ākāśa in the Adhyātma and Adhidaiva pairs. The oneness of Ātman and Jīva is always acclaimed and their manifoldness decried by the Śruti Sometimes the Śruti describes creation as something arising from the Paramātman (like sparks from fire, or jar from earth or a pair of scissors from iron), but such passages must not be taken at their face value In this world, there are different grades of intelligent people , some are too dull-witted to understand the highest truth of Advaita all at once , it is for their sake that the Śruti, out of pity for them, speaks in a manner which can be understood by them Passages speaking of duality are to be understood metaphorically only

Advaita is the highest reality which can be only one , those who believe in Dvaita have ample scope for their imagination to run riot, with the result that they put forth all sorts of theories (for, who can curb their imagination ?) and are always quarreling among themselves Advaita looks on amusedly, pitying these Dvaitins ; it can possibly have no quarrel with them. There cannot be any dispute about imagined things

It then, there exists only the unoriginated Paramātman, the creation that is experienced can be explained only on the theory that it is due to Māyā and not real A real creation is an impossibility When a thing is produced, that means it was unproduced before, that is, its nature was 'to be unproduced' Now nothing can ever change its nature An unproduced thing must ever remain unproduced

There are some Śruti passages that speak of creation from *सुत*, others from *असुत*. We shall have to decide the question as to which passages are authoritative by strict logical reasoning, and should not

accept blindly what *Sruti* says. 'There is here nothing manifold' 'Indra acts with his *Māyā* powers' — these passages clearly point out that production or creation is due to *Māyā*. Some passages directly condemn production, others like 'Who could possibly create him' deny the existence of 'cause'.

The production or birth of an existent thing can only be due to *Māyā*, never in reality, if the production were to be real, it would be tantamount to saying that a thing already produced is being produced! A non-existent thing, it is obvious enough, cannot be produced either in reality or through *Māyā*, the son of a barren woman cannot be there even through *Māyā*!

So, just as the mind vibrates in dream to produce false objects, it acts in the same manner in the waking state as well, the mind remains the same non-dual throughout. This duality is thus brought about by the mind-vibration, when the mind ceases its pranks, duality disappears. When the mind ceases to function, there is no perceivable, and pure, eternal, unoriginated consciousness, that is, Brahman, flashes forth. This is how the mind free from vibration, and under proper control, acts. In the state of deep sleep, the mind is still under the spell of ignorance, and has its mischief-making tendencies only lying dormant, but the properly controlled mind enjoying the *Samādhi* is nothing but Brahman itself, all light, and omniscient. This is a true description of such a mind, not a metaphorical one. In such a state of *Samādhi*, there is no desire, no anxiety, all is peace and quiet, light and fearlessness. There is self-realisation, unoriginated and unchangeable consciousness.

This state can be achieved by what may be called the 'Free-from-touch yoga'. Ordinary yogins cannot reach it. Most of them are afraid that thereby there would be annihilation of the *Ātman*. The greatest self-control, and perseverance are required before one can reach this goal (some may find the task as difficult as to empty the ocean by means of taking out drops of water with a *Kusa* grass blade). Desire and enjoyment would lead the साधक away from his goal now and then, even the temporary pleasure in the *Samādhi* may delude him, but he should strive with all his might against such temptations, set his face against *Kāma* (desire) and *Bhoga* (enjoyment), concentrating his mind upon the unoriginated Brahman alone. He should awaken the deluded mind in the

Samādhi, put it on the proper track when distracted, and see that it does not swerve from the stable path, when he is able to do this, he has reached his goal, the mind has become Brahman, calm and eternal bliss

The highest truth, therefore, is —The doctrine of non-origination is the only true one, no individual soul is born, there is no cause that can produce him. Nothing is originated

Prakarana IV —

The individual souls are not different from the Paramātman, being all-pervading, subtle and incapable of being contaminated like Ākāśa—this is known by Jñāna which is also like Ākāśa and not different from the Paramātman. The 'Free-from-touch Yoga' which enables one to secure the right knowledge is beneficial to all creatures, conducive to their happiness, beyond all dispute and free from opposition

Some disputants (the Sāṅkhyas) declare that an existent is produced, others (the Vaiśeṣikas) declare that a non-existent alone can be produced. Thus they carry on dispute with one another, and they controvert their opponents' position, with the result that they both help in establishing the non-origination theory. The अजातिवादिन् is thankful to the सत्कार्यवादिन् (Sāṅkhyas) for showing how futile the arguments of the असत्कार्यवादिन् (वैशेषिकसः) are, and to the latter for controverting the former. Both the सत्कार्यवादिन् and असत्कार्यवादिन् forget the basic principle that nothing can change one's own nature. If a thing is असत्, it would ever remain असत्, it can never be changed into सत् and vice versa. It is the nature of all souls to be free from old age and death, but they imagine themselves to be subject to these ills and suffer accordingly.

According to the सत्कार्यवाद, the कारण itself (प्रधान) is transformed into कार्य (जगत्), which means that what is being produced is the कारण (प्रधान) itself, if so, how can they assert that प्रधान (which is capable of being changed) is अज ? Further, they say कार्य is not different from कारण, if so, then कार्य would be अज like कारण, and कारण would be subject to change and decay like the कार्य ! No illustration can be given which can prove to us that an अज thing can produce any कार्य, and there would be the fault of endlessness if it is assumed that a जात मूलकारण produces further जात कार्य

The view of the असत्कार्यवादिन्s that असत् (कारण) produces सत् (कार्य) is untenable on the face of it. An असत् could produce only असत्, never a सत्. If the पट is non-existing before its production, where can the कारकसामग्री (the potter, wheel, etc) work upon ? If the मृत्तिका is worked upon, then we will have to say that मृत्तिका is being produced and not घट !

Some try to account for the creation of the world and कार्यकारण-भाव in general on the strength of the argument of अनादित्व. Thus they argue — धर्माधर्म is the cause of देहादिसंघात, and देहादिसंघात is in turn the cause of धर्माधर्म and this series has no beginning. But this argument cannot stand. For, according to these अनादिवादिन्s, both धर्माधर्म and देहादिसंघात are कार्य, and as such both must have another आदि or कारण, the whole प्रपञ्च or ससार must also have an आदि in that case.

To say that the कार्य देहादिसंघात (which is the कार्य of धर्माधर्म) produces the कारण धर्माधर्म, is as absurd as to say that a son produces the father !

To prove that there exists a कार्यकारणभाव between two objects, you ought to be able to indicate clearly what the order is in respect of कार्य and कारण —

(1) कार्य and कारण cannot obviously come into existence simultaneously, otherwise, we will have to admit कार्यकारणभाव between the left and right horns of a cow !

(2) कार्य cannot produce कारण, for the कारण has to be there first to produce the कार्य.

(3) The mere statement that कार्य and कारण are interdependent and mutually produce each other would not do. You must tell us which of these is the कारण (which must necessarily be पूर्व) and which is the कार्य (which must be अपर) But this you are unable to do.

Thus the कार्यकारणभाव stands unproven. Nobody can say, which comes first, कार्य or कारण, and without the पूर्वपरभाव, कार्यकारणभाव cannot be proved, for कार्य and कारण cannot be produced simultaneously. Taking all these difficulties into consideration, the wise philosophers have decreed that non-origination is the only true doctrine !

(4) The maxim of the seed and the sprout (where mutual कार्यकारणभाव is seen) cannot help the जातिवादन्, for unless you first prove the कार्यकारणभाव between बीज and अङ्कुर independently, you cannot make use of this illustration

(5) The very fact that you are not able to say, which comes first, कार्य or कारण, proves the non-origination theory, for, if a thing is being produced, you ought to be able to say what is there prior to its production

So, the upshot of this all is that nothing is produced of itself or from another Nothing is originated, whether it is existent, non-existent or existent-non-existent Whatever has no beginning can have no origination

If then only Brahman (which is प्रज्ञानघन, massed consciousness) exists, how do we get the experience of the particularity of knowledge (of Ghata, Pata etc) ? So, the existence of external objects of knowledge will have to be admitted on the strength of logical reasoning (so argue the बाह्यार्थवादन्s). To this the reply would be (in accordance with the views of the विज्ञानवादन्s-) that reasoning must give way to facts The existence of external objects is not necessary to produce Prajñapti (or ज्ञानविशेष), for without them, we get that kind of knowledge in dreams The Citta (or mind, Vijñāna) of its own accord, without contacting external objects or appearances (Arthābhāsa) can produce that knowledge. Arthābhāsa and Artha both are really non-existent Citta knows no independent object at any time

The Vijñānavādi Bauddhas however believe in some kind of transformation of the Citta. Gaudapāda lays down his proposition against them as under — Neither Citta, nor perceivable by Citta is originated, those (like the Vijñānavādins) who admit their origination see the foot-prints of birds in the sky (that is, they make an absolutely impossible claim). To believe in the origination of the Aja Citta or Cittadīśya is to believe in the change of one's nature, to say that Samsāra is beginningless means that Samsāra can never end and Liberation, if it has a beginning, would never be eternal. Like objects in dream, objects in the waking state also are false The Citta sees in dream things by means of another body (the body of the dreamer lies on the bed all the time) going to

different regions, all admit that this body of the dreamer is false. Applying the same argument to the waking state, the Citta can be proved to perceive false objects in the waking state as well (Besides, these objects are perceivable only to the particular Citta) So, we have to admit that nothing can be really originated, a non-existent thing can never come from सत्. An असत् can not come from असत्, सत् cannot come from असत्, सत् can not come from सत् and असत् cannot come from सत्. In the waking state (as in dream), one perceives things imagined by the Citta.

For those who cannot grasp this philosophical truth, the wise have enunciated as a temporary phase, the doctrine of origination and the existence of external objects on the ground that such objects are perceived and can be put to practical use. But ultimately such people come to realise that the external objects are like the magic-elephant unreal, and that Viñāna which creates these objects or appearances is unoriginated, without any duality, unmoving and unruffled.

The Citta can be aptly compared to a fire-brand. When the fire-brand is whirled about, it produces various forms, straight, crooked etc. which are not seen when the fire-brand is at rest, these forms do not come from outside, nor do they enter the fire-brand when the brand is at rest, or go out. No कार्यकारणभाव can be seen between the fire-brand and these forms which must be declared to be unreal and inscrutable. In the same manner, the vibration of the Citta appears to give rise to various objects or Dharmas which are unreal and inscrutable.

So, these Dharmas are not originated by the Citta, nor is the Citta originated by the Dharmas (the Bauddhas do believe in some kind of origination for the Dharmas) and so the wise philosophers proclaim the doctrine of ' non-origination '.

So long as the obsession about the हेतुफलभाव continues, there would be no freedom from the results of the causal relation, and from the Samsāra, when the obsession ceases, the Samsāra also comes to naught. Everything is originated by Māyā and that is consequently not permanent, unoriginated सत् can have no end. The Dharmas that are spoken of as originated by some, are not really so, their production is due to Māyā which has no real existence.

A magic sprout produced by a magic seed, can not be described as either eternal or non-eternal, the same is true of Dharmas. In the case of originated things, the expressions eternal or non-eternal are meaningless

In dream we find the Citta active and producing duality on account of Māyā, though it is non-dual, in the waking state also, the Citta acts likewise. In dream, the dreamer sees all kinds of objects which are really not different from his Citta, and are perceivable by him alone, the same thing happens in the waking state. Both Citta and Citta-dṛśya are interdependent and are not different from each other. As the objects in dream or those created by magic or yogic power are born and perish, so also all these Dharmas are born and perish due to Māyā. The Highest truth can once more be stated as: No Jīva is originated, no origination is possible, nothing is originated—this alone is the true doctrine.

All the duality involving the relation of perceiver and perceivable is but the vibration of the Citta which is itself void of contact with objects and is unchangeable. What exists on account of Māyā does not exist in reality (other schools of philosophy may postulate to the contrary). A thing imagined as unoriginated by Māyā can not be really unoriginated. When the absence of duality is realised, there is no cause for 'origination'. This state of the Citta, unoriginated, is always same and free from duality, having realised this, one secures the highest place (Brahman) free from grief, desire and fear. Once it is realised that there are no independent Dṛśya things, the Citta turns back from its wrong obsession and the calm natural state of the Citta, unoriginated and non-dual is realised by the enlightened ones. The Citta flashes forth in all its eternal glory and light. But the Citta (or Brahman or Ātman) is wrongly taken to be associated with any dharma involving duality and ideas about 'is, is not, is and is not, is not is not,' by the ignorant and only he who realises that the Citta is unconnected with duality, can be said to be all-knowing. What more can a person want after he has secured this omniscience and the highest place aimed at by the Brāhmanas, non-dual, without beginning, middle or end! This realisation is the goal of the training of the Brāhmanas, this is the natural self-control and calm.

The wise have described what is Jñāna, Jñeya and Vijñeya, this should be properly grasped

In Laukika Jnana, there is duality where the external objects are believed to exist, along with their perception

In Pure Laukika Jñāna, there are no external objects but their perception is admitted

In Lokottara Jñāna, there are neither external objects, nor their perception and in course of time, the wise one would be entitled to have omniscience

All dharmas are by nature without beginning, like Ākāśa, there is nothing manifold about them in any way. All are enlightened from the very beginning, all are likewise tranquil and pure from the very beginning. Every thing is thus unoriginated and same. Those who believe in manifold nature of Jīvas or Dharmas are narrow-minded and dull-witted, only those of large intellect can realise the unoriginated eternal. The unoriginated Dharmas have this Jñāna by nature, it is not transferred to them, hence Jñāna is said to be contactless. Even if there is the slightest idea of manifoldness, the person comes to grief, for his Jñāna ceases to be 'Asanga'. All dharmas are thus naturally pure, enlightened from the beginning, and liberated,—so realise the wise ones.

The highest Jñāna as described above is natural and cannot be transferred. Gautama Buddha did not preach this.

The highest place (or Moksa) is thus unoriginated, same, pure, free from duality, very difficult to grasp and to realise.

III Was Gaudapāda a Buddhist ?

Prof Dasgupta in his 'A History of Indian Philosophy' (Vol. I, pp 423-429) has discussed the question whether Gaudapāda was a Buddhist, in great detail and his conclusion is " that there is sufficient evidence in the Kārikās for thinking that he was possibly himself a Buddhist and considered that the teachings of the Upanisads tallied with those of Buddha ". Gaudapāda assimilated all the Buddhist Śūnyavāda and Vijñānavāda teachings and thought that these hold good of the ultimate truth preached by the Upanisads. It is immaterial whether he was a Hindu or a Buddhist, so long as

we are sure that he had the highest respect for Buddha and for his teachings which he believed to be his "

Prof Vidhusekhara Bhattacharya is another great champion of Buddhism and has endeavoured in his edition of Gaudapādakārikās, to prove that Gaudapāda was merely reproducing Buddhist philosophical ideas in his work and no more. While Prof Dasgupta does not appear to have made a detailed study of the Kārikās, and so confines himself to a few salient points in his criticism, Prof Vidhusekhara goes all out to uphold his thesis that Gaudapāda was a Buddhist. In our Notes, we have shown in detail how the interpretations put on the Kārikās by Prof Vidhusekhara, do not bring out the meaning he wants to extract from them. Here we would be discussing the problem in a more general manner.

To begin with, it must be made clear how the two Professors have chosen to ignore some basic facts in their enthusiasm for glorifying Buddhism —

(1) The following verse is traditionally regarded as giving the Guruparamparā of Śaṅkarācārya,

नारायण पद्मभव वसिष्ठ शक्ति च त-पुत्रपराशर च
व्यासं शुक गौडपद⁷ महान्त गोविन्दयोगीन्द्रमथास्य शिष्यम् ।
श्रीशङ्कराचार्यमथास्य पद्मपाद च हस्तामलकं च शिष्यं
तं तोटक वार्तिककारमन्यानस्मद्गुरुन् सन्ततमानतोऽस्मि ॥

Here Gaudapāda is mentioned as either the teacher's teacher (or, at any rate a predecessor) of Śaṅkarācārya. It is simply unthinkable that, if Gaudapāda were a Buddhist, he would have been so solemnly selected every day in the Śaṅkarapīṭhas that undoubtedly stand for the traditional Hinduism. Traditions are often, it is true, not quite trustworthy, but traditions involving daily practice can not be ignored.

(2) Śaṅkarācārya in his Sūtrabhāṣya, quotes Gaudapādakārika, with the remark अत्रोक्तं वेदान्तार्थसंप्रदायविद्भिराचार्यै ' अनादिमायया सुतो etc. (I 16)' He thus refers to Gaudapāda, most respectfully as a great Ācārya who knows the traditional Vedānta teachings. Such a reference would be quite out of order, if Gaudapāda had been a Buddhist.

7 Same as गौडपाद, the use of पद् for पाद् is perhaps due to the exigence of the metre.

(3) The state of Mokṣa is called ब्रह्मण्य पद (IV. 85) in the Kārikās. Would a genuine Buddhist refer to Mokṣa in terms of a rival philosophy ?

✓ (4) The Kārikās have as their basis the Māndūkyopaniṣad (in the First Prakaraṇa), quote Taittirīyopaniṣad by name, and are indebted to the Bṛhadāraṇyaka, Chāndogya, the Bhagavadgītā, etc for its doctrines. All these are Vedāntic works. No Buddhist would have shown such reverence and preference for non-Buddhist works.

✓ (5) After having enunciated his doctrines, Gaudapāda at the end of his work categorically says that his philosophy has *not* been taught by Buddha (नैतद्बुद्धेन भाषितम् IV. 99). It is true that attempts have been made to explain away this passage, so as not to be regarded as anti-Buddhistic, but these carry no conviction.

✓ (6) Gaudapāda in II-25, refers to the Bauddhas (मन इति मनो-विदो बुद्धिरिति च तद्भिदः) for the *purpose of combating them*. In IV. 54, he comes to the conclusion एव न चित्तजा धर्माश्चित्तं वापि न धर्मजम्, thus showing that he does not hold the Vijñānavāda of the Bauddhas. Similarly the Bāhyārthavādins are also shown to be wrong in their views.

In the face of the above positive pieces of evidence, it appears strange to us, how the question of Gaudapāda being a Buddhist could have been ever taken up seriously.

We shall now briefly consider the arguments put forth by Dasgupta and V. Bhattacharya.

(1) It is contended that the expression द्विपदा वरम्⁸ in IV. 1 refers to गौतमबुद्ध. We have shown in our Notes on the Kārikā in question how the Mahābhārata uses the expression a number of times and that द्विपदा वरम् was never accepted as a peculiar epithet of Buddha. There is a greater probability of the expression referring to Nārāyaṇa or Suka.

(2) There are various terms current in Buddhist philosophy, used in his Kārikās by Gaudapāda, such as धर्म, धातु, लोकोत्तर, तायिन्, देशित, वैशारद्य, सदृति etc. This however might at the most prove that

8 See B O R I Annals Vol XXXII pp 166-173 Dvīpadām Varam by R D Karmarkar

Gaudapāda had studied Buddhist philosophy very well, which no one denies. We have shown in the Notes, how Gaudapāda uses some of the above terms (धर्म, सद्बुद्धि etc) in a more or less Vedāntic sense. Gaudapāda did accept the Buddhist terminology, in order to be in a better position to contradict the Buddhist tenets successfully.

(3) अस्पर्शयोग referred to so respectfully in IV 2, is a characteristic feature in Buddhist philosophy.

The expression अस्पर्शयोग is not actually found used in Buddhist literature. Gaudapāda owes that expression to the Bhagavadgītā which refers to मात्रास्पर्श as दुःखयोनि (मात्रास्पर्शास्तु कोन्तेय शीतोष्णसुखदुःखदा । II, 14, V 21) and consequently अस्पर्शयोग is the panacea to end all misery.

(4) The simile of the fire-brand (अलात) is peculiarly Buddhist.

Gaudapāda need not have gone to the Buddhists for the simile अलात is found used in Rāmāyana (Kiskindhākāṇḍa)⁹, Mahābhārata (Karnaparvan)¹⁰ and Yogavāsistha¹¹. The idea of whirling the fire-brand could have been easily suggested by the expression भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया in the Gītā (XVIII-61).

(5) There is a large number of passages in Gaudapādakārikā which seem to be the echoes of the Mūlamadhyamakārikās of Nāgārjuna, such as

भूत न जायते किञ्चिद्भूत नैव जायते । (IV-4)

स्वतो वा परतो वापि न किञ्चिद्वस्तु जायते । (IV-22).

9 आदर्शतलसंकाशा ततो वै पृथिवी मया ।

अलातचक्रप्रतिमा दृष्टा गोष्पद्वत्कृता ॥ Kiskindhākāṇḍa XLVI 13

10 अलातचक्रवत्सैन्यं तदा बध्नाम तावकम् । Karnaparvan, 86 42.

11 यथालातपरिस्पन्दादमिचकं प्रदृश्यते ।

असदेव सदाभासं चित्तस्पन्दात्तया जगत् ॥ V 78 1.

मिथ्यैव मे विवलगन्ति नीरूपा नयनादय ।

अलातचक्रप्रतिमाः सर्परज्जुभ्रमोपमाः ॥ V 82 22.

The major portion of the Yogavāsistha can be assigned to the period later than that of Gaudapāda, but there are undoubtedly some strata in that work, which belong to the earlier period.

There need be no hesitation in admitting that Gaudapāda has borrowed several ideas from his predecessors, both Buddhists and Vedāntins. Various passages in the Paramārthasāra and Yogavāsistha can be shown to bear striking similarity with those in Gaudapāda's work.

(6) The expression बुद्ध in its various forms (बुद्धै , बुद्धाना etc) has been used to refer to the Buddhists and Gautama Buddha is directly mentioned in IV-99.

It has been shown in the Notes, how the expression बुद्ध is in most cases used by Gaudapāda merely in the sense of 'the wise one' and it is unfair to read too much in it.

(7) The चातुष्कोटिक idea mentioned in (IV-83, 84) is borrowed by Gaudapāda from Samjaya Belatuputta, a pre-Buddhist heretic

Even if Gaudapāda is taken to have been a borrower as suggested above, that does not prove anything

(8) Agrayāna in Kārikā IV-90 means Mahāyāna.

It may very well mean ' the Pūrvamīmāṃsā ' ¹²

It would thus be seen that the attempt of certain scholars to prove that Gaudapāda was a Buddhist and that he preached Buddhist philosophy or that he incorporated Buddhist ideas in the Upaniṣadic philosophy, can not be said to be successful in the least. There is no doubt that Gaudapāda studied very carefully the various philosophical systems current in his own time (such as the Sāṅkhya, Buddhist, Gītā) in addition to the Upaniṣads and evolved his famous doctrine of Ajātivāda, which is certainly far removed from the main tenets of Buddhist philosophers, viz. (1) Momentariness (kṣaṇikatva) and (2) Dependent origination (pratyasamutpāda) which all schools of Buddhist philosophy accept. The teachings of Gaudapāda can under no circumstances be described as identical with or approximating to those of Śūnyavāda of Nāgārjuna

Gaudapāda thus seems to have been neither a Buddhist nor a Buddhist in disguise, but one who had a profound respect for

Vedāntic tradition and who evolved his doctrine of non-origination, after having studied the different systems of philosophy current in his time, and having found that they could not stand the test of logical reasoning. He was, in short, a Vedāntist, both by tradition and conviction, hence it was possible for Saṅkarācārya and other Vedāntists to take his philosophy as their firm basis to build their detailed theories upon

IV The Title of the whole work and the several Prakaranas thereof

The two hundred and fifteen Kārikās comprising the four Prakaranas, as a whole are described in the Manuscripts variously as गौडपादीयकारिका, or गौडपादकारिका (in the plural or the singular) or आगमशास्त्र. Fortunately there is no discrepancy as regards the *number* of the Kārikās. Similarly there are no material variants or different readings worth noting as regards the text itself. Prof Vidhuśekhara Bhattacharya has collated a large number of Mss. but nothing very striking has been revealed in the matter of the text proper. We also looked into several more Manuscripts at the Bhandarkar Institute and two more specially obtained from Wai, but have not found any new readings worth considering. One Ms. No 171 at the B O. R I which contains the third (अद्वैताख्य) and the second (वैतथ्याख्य) Prakaranas calls the work उपदेशग्रन्थ. The Buddhist writer शान्तिरक्षित who quotes a number of Kārikās, quotes them as from वेदान्तशास्त्र. One commentator on the Pañcadaśī seems to call Gaudapāda's work माण्डूक्यवार्त्तिक¹³ and Gaudapāda as वार्त्तिककार. Prof Vidhuśekhara apparently likes to call the work आगमशास्त्र. There is no particular reason why one title should be regarded as preferable to the other. The simpler title गौडपादकारिका appears to us most likely to be the genuine ōṅṅ.

As regards the titles of the four Prakaranas, there is no controversy about the names of Prakaranas II, III and IV which are respectively called वैतथ्यप्रकरण, अद्वैतप्रकरण and अलातशान्तिप्रकरण. According

13 The title माण्डूक्योपनिषत्कारिका, is also found in some colophons

to K-bhāṣya,¹⁴ the second Prakaraṇa proves logically the वैतथ्य of द्वैत (तस्य द्वैतस्य हेतुतो वैतथ्यप्रतिपादनाय द्वितीय प्रकरणम्) and hence the name वैतथ्यप्रकरण. Perhaps the real reason is that the first Kārikā in the second Prakaraṇa begins with the word वैतथ्य (it would be remembered that the केनोपनिषद् is so called because it begins with the expression केनेषित). The third Prakaraṇa is called अद्वैतप्रकरण, because it likewise proves the reality of the अद्वैत (तथाद्वैतस्यापि वैतथ्यप्रसङ्गप्राप्तौ युक्तिस्तत्तथात्वदर्शनाय तृतीय प्रकरणम्). The fourth Prakaraṇa is obviously called अलातशान्तिप्रकरण on account of the striking simile of the अलात there (Kārikās 47-50). The first Prakaraṇa is variously described in the Manuscripts as आगम, ओङ्कारनिर्णय and ओङ्कारोपासना. In favour of calling the Prakaraṇa आगमप्रकरण, the argument is usually advanced that it is based mainly on आगम or Śruti. The K-bhāṣya remarks तत्र तावदोङ्कारनिर्णयाय प्रथम प्रकरणमागमप्रधानमात्मतत्त्वप्रतिपत्त्युपायभूतम् । While it is true that the first Prakaraṇa is mainly based upon the Māṇḍūkyaopaniṣad, there is nothing specially characteristic about it so as to differentiate it from the other Prakaraṇas and to name it आगम. Besides, the word आगम is usually associated with special sectarian doctrines (cf पाश्चात्त्रागम, शैवागम) and not with the general Upaniṣadic tenets which are referred to in the Kārikās. This also will show how the name आगमशास्त्र does not seem to be appropriate for the Kārikās as a whole. The concluding sections of the first Prakaraṇa describe the sacred syllable ओम् in detail and wind up with the statement that 'he is the real sage who knows the Omkāra' (ओङ्कारो विदितो येन स मुनिर्नरो जन । I-29). The name ओङ्कारनिर्णय or ओङ्कारोपासना or better still ओङ्कार as Ānandagiri would have it, would be far more appropriate for the Prakaraṇa.¹⁵

V The Māṇḍūkyaopaniṣad and the twenty-nine

Kārikās in the first Prakaraṇa

The Māṇḍūkyaopaniṣad contains 12 prose passages or Mantras and commentators on the first Prakaraṇa of the Kārikās apparently

14 We have described the bhāṣya on the Kārikās, attributed to Śaṅkarācārya as K bhāṣya, as we are of opinion that the bhāṣya could not have been written by the great Śaṅkara. A separate paper on this topic is going to be published by us in the near future.

15 The colophons in Mss giving the titles of sections or chapters of a work vary so much that they can be regarded as but noting the individual fancy of the copyist or the commentator. There are more than half a dozen titles found in Mss for some of the Adhyāyas in such a well-known work as the Bhagavadgītā,

regard the Kārikās as part of the Māndūkya and distribute the twenty-nine Kārikās as follows, with the introductory expression अवैते श्लोका भवन्ति—

(1)	Māndūkya	1-6	followed by Kārikās	1-9
(2)	„	7	„ „ „	10-18
(3)	„	8-11	„ „ „	19-23
(4)	„	12	„ „ „	24-29

K-bhāṣya seems to regard the Māndūkyaopaniṣad and the four Prakaraṇas as one work (ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानम् । वेदान्तार्थ-सारसंग्रहभूतमिदं प्रकरणचतुष्टयमोमित्येतदक्षरमित्यारभ्यते ।)

/ According to Madhvācārya (13th century) and his followers, both the Mantras and the Kārikās were revealed by Nārāyaṇa to Varuṇa in the form of a frog (the Kārikās had been revealed earlier to Brahmadeva) - Madhva quotes passages in this connection from the Padma and Garuḍa Purāṇas and also the Harivamśa, but these are not found in any of the editions of those works available so far, Kūranārāyaṇa, a follower of the Rāmānuja school, says that the Kārikās corroborate the sense of the Mantras which, being स्वप्नमात्र, need no corroboration

~ This raises the questions

(1) Do the Kārikās form part of the Māndūkya, and (2) if not, what is the purpose of the Kārikās and how do they come to be associated with the Māndūkyaopaniṣad ?

The answer to the first question can only be an emphatic No, for the following convincing reasons —

(1) In several Mss of the Māndūkyaopaniṣad, only the Mantras (the prose portion) are given and there is no indication in the Mss, that the Kārikās ever formed part of the Māndūkya, as is clear from the Nirṇayasagar edition of the Upaniṣads

(2) It is only the commentators commenting upon the Upaniṣad and the Kārikās together, who seem to regard the two as forming one complete whole

(3) The Upaniṣads being Śruti are supposed to be *apauruṣeya* (not composed by any human agency) and it would be going

against all tradition to make Gaudapāda, who was after all a human being (even though a great Yogin), the author of a Śruti work.

(4) The Kārikās are undoubtedly Gaudapāda's and Śāṅkarācārya rightly refers to Gaudapāda merely as one who knows the Vedānta tradition (वेदान्तार्थसंप्रदायविद्)

(5) It is admitted that sometimes the Kārikās are regarded as Śruti by some writers, but that simply would prove that the word 'Śruti' is loosely used in a broad sense, and nothing more.

It is unnecessary to pursue this topic further, for nothing can upset the traditional view of the Upanisads being without any known human author, and so Gaudapāda could not be regarded as the author of the Māndūkyaopaniṣad proper

(6) If the Kārikās which are introduced with the words अत्रैते श्लोका भवन्ति are regarded as forming part of the Upaniṣad, it would mean that Gaudapāda lived at least some centuries earlier than the time when the Māndūkya was written, so as to be famous enough to have his work quoted in it ! The Māndūkya is generally regarded as one of the old Upanisads, while according to the above theory, it would have to be assigned to the 7th or the 8th century at the earliest ! In order to obviate this difficulty attempts are made to show that Gaudapāda may have lived in the first century B. C. or even earlier, but that would not solve the basic absurdity of a human work being quoted in an Upaniṣad !

(7) The expression अत्रैते श्लोका भवन्ति with which the Kārikās are distributed among the Mantras of the Māndūkya, no doubt suggests that the Kārikās existed before the Upaniṣad, similar expressions occur in the other old Upanisads (and Brāhmanas) also Thus in the Taittirīyopaniṣad, we have the expression तदप्येष श्लोक used as many as eight times In all these cases, we have a prose passage stating a particular topic and then comes the emphatic dignified तदप्येष श्लोक, introducing verses corroborating what has been stated before or the श्लोक has the sense of a संग्रहश्लोक In the Chāndogya also, we have तदेष श्लोको or तदेष श्लोको भवति used seven times in a similar context The Chāndogya uses अत्रैते श्लोका भवन्ति in one place and ushers as many as fifteen verses there, but there is reason to doubt whether these are genuine or interpolations (In later

Upaniṣads we have a similar expression अवैते श्लोका भवन्ति, ushering about 10 verses in the मैत्रायणी, or as many as 75 verses in the मुक्तिकोपनिषद् etc.) Even a superficial scrutiny of the passages in the old Upaniṣads where the श्लोकः are introduced, shows that the Śloka is used by way of clinching the argument or corroborating briefly and emphatically the argument used before in longer prose passages. In fact, the expression तदप्येष श्लोको भवति has an authoritative ring about it, as compared with the docile and timid expression अवैते श्लोका भवन्ति with which Gaudapāda's Kārikās are introduced.

(10) Prof. Vidhuśekhara has rightly pointed out how Gaudapāda's Kārikās can in no way be regarded as a commentary on the prose portion of the Māndūkya. In fact, the matter is so obvious as not to require any elaborate attempt to support it. The Kārikās refer to matters not mentioned in the Upaniṣad, fail to explain important terms therein, enumerate several views about creation which matter is not even hinted at in the Upaniṣad and so on. Thus the first group of Kārikās fails to explain the important words सप्ताङ्ग and एकोनविंशतिमुख in the prose portion of the Mantra. The Kārikās use the expression वैश्वानर in place of विश्व, जागरितस्थान, स्वप्नस्थान and सुषुप्तिस्थान in the prose portion are not found in the Kārikās and so on. Similarly the prose portion appears to explain some terms in the Kārikās. There are also differences of interpretation about the words तुर्य, मिति, आसि etc. But all this criticism is based upon the wrong supposition that the Kārikās are a commentary on the Mantra prose portion or vice versa. The proper view is that the Kārikās have the Mantra portion as their basis and Gaudapāda emphasises only those points which are useful for his own purpose which is to establish the Ajātivāda. Prof. Vidhuśekhara makes use of certain Kārikās in the first Prakaraṇa to prove that the Kārikās were earlier than the Mantra portion, but in our opinion they cannot possibly bear the interpretation he seeks to put on them. (All these cases have been discussed in detail in the Notes.) The Kārikās take the Māndūkyopaniṣad as their basis and are mainly concerned with pointing out the importance of the Upāsanā of the sacred syllable Om, and incidentally refer to the different views of those who believe creation to be real. Kārikā I,7, स्वप्नमायासरूपेति सृष्टिरन्यैर्विकल्पिता refers to those who believe in a real creation (the Viśiṣṭādvaitins and some Buddhists) and not to the Advaita

Vedāntins as is clear from the expression अन्यै Similarly Kārika I-8, देवस्यैव स्वभावोऽयमात्मकमस्य का स्पृहा does not contain Gaudapāda's view, but has in mind the स्वभाववादिन्s, according to whom creation is real and can be attributed to the Lord's nature alone

The position as regards the Kārikās in the first Prakaraṇa is therefore as follows —

(i) The Kārikās do not form part of the Māndūkyopaniṣad. They are as Ānandagiri puts it, तद् (उपनिषद्) विवरणरूप

(ii) Gaudapāda could not have written the Upaniṣad which could not have under any circumstances any human author.

(iii) Gaudapāda wrote the Kārikās, they are आचार्यप्रणीत as Ānandagiri expressly says ¹⁶

(iv) The Kārikās did not exist before the Upaniṣad, but were written long after

(v) In the case of other Upaniṣads where similar ślokaś have been introduced, they are invariably shown as part of the Upaniṣads in the Mss of those Upaniṣads, whereas several Mss of the Māndūkyopaniṣad contain only the prose portion

If the Kārikās did not form part of the Upaniṣad, how did they come to be associated with it in such an intimate manner? Bearing in mind that this intimate association is found mostly in the commentaries on the Kārikās, the answer appears to be that the Kārikās on account of their having the Māndūkyopaniṣad as their basis, and their importance as a well-known work on Advaita, came as a rule

¹⁶ Śankarācārya quotes the Kārikā (I 16) अनादिमायया सुप्तो यदा जीवः प्रबुध्यते in his bhāṣya on Brahmasūtra II 1 9, and the Kārikā III 15 मृच्छोहविरकुलिङ्गायैः सृष्टिर्या चोदितान्यथा in the bhāṣya on I 4 14. The Kārikās are वेदान्तार्थसंप्रदायविदाचार्यप्रणीत according to Śankara Suresvara, Śankara's pupil, in his Naishkarmyasiddhi (V 41-44) quotes two Kārikās (I 11 and 15) कार्यकारणबद्धौ ताविष्येते विश्वतैजसौ etc and अन्यथा गृह्यतः स्वप्नो निद्रा तत्त्वमजानतः etc expressly mentioning that they are Gauda(pāda)'s. Similarly in his Brhadvārtika, Suresvara quotes some of the Kārikās. In the face of this evidence it is idle to deny that the Kārikās in the first Prakaraṇa were written by Gaudapāda

to be studied side by side with the Upanisad, and the teacher while explaining the Upanisad introduced the Kārikās to the pupil at suitable stages and the tradition was respected by the commentators and is even now kept up in the Pāṭhasālās. It is therefore unnecessary to read any deeper meaning in the expression अवैते श्लोका भवन्ति which innocent-looking expression has unnecessarily caused such a furore amongst students of Advaita Vedānta.

Important VI Are the four Prakaranas inter-related ?

Prof Vidhuśekhara argues out the case that the four Prakaranas are not inter-related, but are independent treatises which were later put together and called Āgamasāstra. He criticises the arguments of the K-bhāṣya which shows the inter-connection of different Prakaranas, and comes to the conclusion that K-bhāṣya has not succeeded in proving its thesis.

The arguments of the K-bhāṣya are to be found in its comments at the beginning of each Prakarana. At the very beginning of the first Prakarana it takes stock of the whole work as follows —

(1) The first Prakarana is mainly based upon the scripture for the purpose of ascertaining the Omkāra, and shows the means for understanding the nature of Ātman.

(2) The second Prakarana shows logically how duality is false, as the knowledge of Advaita can only be had when the Samsāra projected by duality is sublated.

(3) Dvaita is false, but the Advaita is not so, this is logically proved in the third Prakarana.

(4) The fourth Prakarana discusses the rival doctrines opposed to Advaita and points out how they are opposed to one another.

K-bhāṣya, in its introductory comments at the beginning of the second Prakarana says that the existence of the one without a second was stated in the first Prakarana on the strength mostly of the Śruti passages.

The second Prakarana shows that the non-reality of duality can be proved by reasoning and by suitable analogies.

The third Prakarana shows how Advaita can be known, not merely by Śruti but by reasoning also

The fourth Prakarana describes in detail how the rival theories being opposed to one another, show their own false nature and thus Advaita becomes triumphant as a matter of course.¹⁷

Prof Vidhuśekhara objects in toto to the above exposition of the K-bhāṣya and finds nothing acceptable in it. His objections are —

(1) The first Prakarana is not आगममात्र, it contains some reasoning or तर्क as well

¹⁷ We quote here the original Sanskrit comments in full, which clearly show how the author of K-bhāṣya had a good grasp of the Kārikās as a whole

तत्र तावदोङ्कारनिर्णयाय प्रथम प्रकरणमागमप्रधानमात्मतत्त्वप्रतिषेध्युपायभूतम् । यस्य द्वैतप्रपञ्चस्योपशमेऽद्वैतप्रतिपत्तौ रज्ज्वामिव सर्पादिविकल्पोपशमे रज्जुतत्त्वप्रतिपत्तिः ।

तस्य द्वैतस्य हेतुतो वैतथ्यप्रतिपादनाय द्वितीय प्रकरणम् । तथाद्वैतस्यापि वैतथ्य-प्रसङ्गप्रप्तौ युक्तितत्त्वतथात्वदर्शनाय तृतीयं प्रकरणम् ।

अद्वैतस्य तथात्वप्रतिपत्तिप्रतिषेधभूतानि यानि वादान्तराण्यवैदिकानि तेषामन्योन्यविरोधि-त्वादतथार्थत्वेन तदुपपत्तिभिरेव निराकर्णाय चतुर्थं प्रकरणम् ।

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ज्ञाते द्वैत न विद्यत इत्युक्तम् । एरुमेवाद्वितीयमित्यादिश्रुतिभ्यः । आगममात्रं तत् । तत्रोपपत्त्यापि द्वैतस्य वैतथ्यं शक्यतेऽवधारयितुमिति द्वितीय प्रकरणमारभ्यते ।

ओङ्कारनिर्णय उक्त प्रपञ्चोपशमः शिवोऽद्वैत आत्मेति प्रतिज्ञामात्रेण । ज्ञाते द्वैते न विद्यते इति च । तत्र द्वैताभावस्तु वैतथ्यप्रकरणेन स्वप्नमायागन्धर्वनगरादिदृष्टान्तैर्दृश्यत्वाद्य-न्तवत्त्वादिहेतुभिस्तर्केण च प्रतिपादितम् । अद्वैतं किमागममात्रेण प्रतिपत्तव्यमाहोस्वित्तर्केणापीत्यत आह । शक्यते तर्केणापि ज्ञातुम् । तत्कथमित्यद्वैतप्रकरणमारभ्यते ।

ओङ्कारनिर्णयद्वारेणागमतः प्रतिज्ञातस्यद्वैतस्य बाह्यविषयभेदवैतथ्याच्च सिद्धस्य पुनरद्वैते शास्त्रयुक्तिभ्यां साक्षान्निर्धारितस्यैतदुत्तम सत्यमित्युपसंहारः कृतः । अन्ते तस्यैतस्यागमार्थस्याद्वैतदर्शनस्य प्रतिपक्षभूता द्वैतिनो वैनाशिकाश्च तेषां चान्योन्यविरोधाद्वागद्वेषादिक्लेशास्पदं दर्शनमिति मिथ्यादर्शनत्व सूचितम् । क्लेशानास्पदत्वात्सम्यग्दर्शनमित्यद्वैतदर्शनं स्तुयते । तदिह विस्तरेणान्योन्यविरुद्धतयासम्यग्दर्शनत्व प्रदर्श्यं तत्प्रतिषेधेनाद्वैतदर्शनसिद्धि-रूपसहृदयत्वावीतन्यायेनेत्यलान्तराभ्यते ।

This objection simply shows that Prof. Vidhusekhara is hyper-critical, that is all. Surely K-bhāṣya wants to say that the first Prakarana dealing as it does with the ओङ्कारोपासना and the चतुष्पाद Brahman by implication, takes its stand upon Sruti, not that it excludes Tarka or reasoning entirely.

(2) The Professor further asks ' If the connection between Books I and II is really as it is shown by Sankara (K-bhāṣya) to be, then why is it that the author of Book II himself does not say so just at its beginning though he could do so easily ? '

The answer to this would be that if authors all over the world had been so obliging and logical, there would have been no work left for commentators or critics. But the fact is that authors do not, as a rule, say things in a clear-cut manner as one would like them to do. Take the case of the author of the Bhagavadgītā. It is no exaggeration to say that there are as many views about the Gītā as there are writers on it. And if we apply the above test put forward by Prof. Vidhusekhara to the Gītā, as regards the inter-connection between the different Adhyāyas, the author of the Gītā would be cutting a very sorry figure indeed ! Similarly, while studying the interpretations of the Brahmasūtras by different Bhāṣyakāras, how many times in sheer annoyance has one to blurt out ' why does not the Sūtrakāra say so directly, if that was his intention ? ' But we have to take things as they are. The criticism in such cases ought to be in the spirit of स्थितस्य गतिश्चिन्तनीया

(3) Prof. Vidhusekhara says that there was no necessity of having two separate Prakaranas II and III at all. There should have been only one Prakarana. For, in both the Prakaranas, reasoning has been resorted to in order to prove the same topic ' non-duality ' ultimately.

The answer is that though the topic is the same ultimately, the emphasis is different. The second Prakarana deals mainly with the illusoriness of the Prapañca, the third Prakarana deals with the non-origination so as to prove the non-duality. Thus the approach in the two Prakaranas to the ultimate problem is different.

(4) Prof. Vidhusekhara would like to enunciate a general rule that a Prakarana is entitled to be called an independent work if the

contents in it could be understood without any reference to the earlier Prakarana

This dictum cannot possibly be accepted by any one. In that case, the Bhagavadgītā can easily be shown to be comprising at least half a dozen independent Adhyāyas. It is no use arguing that it does not matter in the least if we have a dozen Gītās instead of one. For, this is after all a defeatist attitude in a way. There is bound to be a connecting link, in the case of a well-known work, which knits the different sections thereof and it is the commentator's duty to point this out in a sympathetic manner and to represent the intentions of the original author in a connected reasoned way.

If objections can be taken in a hyper-critical spirit, we may as well object to the fact that Gaudapāda repeats certain Kārikās now and then, makes use of four Kārikās while describing the similarity between Alāta and Viñāna (IV-49-52) in self-same words (he could have easily said simply that Viñāna acts in the same way as Alāta, instead of repeating the idea word for word) or writes three Kārikās in describing the Svapnamaya, Māyāmaya and Nirmītaka Jivas (IV-68-70), when he could have disposed of the topic in one Kārikā and so on. Such criticism is clearly unhelpful.

Broadly speaking therefore, it must be conceded that the first three Prakaranas are written in the same style, giving due importance to both Śruti and Taika, and discussing the general topic of Advaita, though with a different emphasis and thus are closely related with one another.

The Fourth Prakarana, unlike the first three Prakaranas, can have some claim to being regarded as a distinct piece of work, though related to the first three Prakaranas. Prof Vidhusekhara, in his criticism of K-bhāṣya's comments about the fourth Prakarana, unnecessarily spoils his case by over-stating it.

(1) Prof Vidhusekhara does not admit that the views of the Dvaitins and the Vaiṣṇavikas are discussed in the fourth Prakarana.

This is quite an untenable position. Gaudapāda says,

भूतस्य जातिमिच्छन्ति वादिनः केचिद्व हि ।

अभूतस्यापरे धीरा विवदन्त परस्परम् ॥ ३ ॥

भूत न जायते किञ्चिदभूत नैव जायते ।
 विवदन्तोऽद्वया ह्येवमजातिं ख्यापयन्ति ते ॥ ४ ॥
 ख्याप्यमानामजातिं तैरनुमोदामहे वयम् ।
 विवदामो न तैः सार्धमविवादं विबोधत ॥ ५ ॥

Here obviously the Asatkāryavāda of the Vaiśeṣikas and the Satkāryavāda of the Sāṅkhyas are referred to and they are shown to destroy each other and thus to help in proclaiming the Ajātivāda. Later the whole concept of causality is attacked and the conclusion drawn एव हि सर्वथा बुद्धैरजातिः परिदीपिता (19) When we remember that the Vaiśeṣika Bauddhas did accept the Satkāryavāda, and the Yogācāra Bauddhas the Asatkāryavāda, it is idle to deny that the fourth Prakarana does refer to the Vaināśika Bauddhas.

Kārikās 25-27—

प्रज्ञप्ते सनिमित्तत्वमिष्यते युक्तिदर्शनात् ।
 निमित्तस्यानिमित्तत्वमिष्यते भूतदर्शनात् ॥ २५ ॥
 चित्तं न सस्पृशत्यर्थं नार्थाभासं तथैव च । -
 अभूतो हि यतश्चार्थो नार्थाभासस्ततः पृथक् ॥ २६ ॥
 निमित्तं न सदा चित्तं सस्पृशत्यध्वस्तु त्रिषु ।
 अनिमित्तो विपर्यासः कथं तस्य भाविष्यति ॥ २७ ॥

make use of the arguments of the vijñānabādi Bauddhas to prove the sarvasattitvabādi Bauddhas wrong and Kārikā 28—

तस्मान्न जायते चित्तं चित्तदृश्यं न जायते ।
 तस्य पश्यन्ति ये जातिं स्वे वै पश्यन्ति ते पदम् ॥

is a hit against the vijñānabādins themselves. Similarly in

एव न चित्तजा धर्माश्चित्तं वापि न धर्मजम् ।
 एव हेतुफलाजातिं प्रविशन्ति मनीषिणः ॥ ४४ ॥

the Vijñānavāda is refuted, and in

क्रमते न हि बुद्धस्य ज्ञानं धर्मेण तायिनः ।
 सर्वे धर्मास्तथा ज्ञानं नैतद्बुद्धेन भाषितम् ॥ ११ ॥¹⁸

18 We have discussed in detail the different interpretations of this Kārikā, as also the meaning of the expression द्विपदा वरम् in (IV 1) in our paper ' Dvīpadām Varam ' Annals, B O R I Vol XXXII, Pp 166-173

Gaudapāda directly says that his philosophical doctrine is different from that preached by Gautama Buddha

It is clear therefore that the position taken by the K-bhāṣya regarding the fourth Prakaraṇa is unassailable and the arguments put forward by Prof Vidhusekhara only prove the truth of the adage 'None are so blind as those who will not see'

It is further contended by Prof Vidhusekhara and others that the fourth Prakaraṇa contains an exposition of Buddhist philosophical views and abounds in Buddhist thought and ideas. Various Kārikās are interpreted by them in this light. In the Notes, we have tried to show what should be the proper interpretation of these passages. Here we shall briefly discuss a few general objections

(1) Gaudapāda salutes Gautama Buddha who is referred to as द्विपदा वर at the beginning of the fourth Prakaraṇa, and the अस्पर्शयोग taught by Buddha, at the end

Gaudapāda seems to have deliberately put in a Mangalāśloka both at the beginning and at the end in imitation of certain Buddhist works. He presumably wanted to meet the Buddhists on their own ground and to pay them in their own coin. Nāgārjuna, while paying his obeisance to Buddha calls him वदता वर, Gaudapāda goes one better and calls his Master द्विपदा वर (the best of all human beings) We have already shown elsewhere that द्विपदा वर cannot be regarded as a peculiarly Buddhist expression, it is found in the Mahābhārata, and it probably refers to Suka, son of Vyāsa, who is traditionally regarded as Gaudapāda's teacher, or to Nārāyaṇa himself from whom the Vedāntaśāstra has come forth.

Similarly अस्पर्शयोग is not directly referred to in Buddhist literature and Gaudapāda is undoubtedly indebted to the Bhagavad-gītā (मात्रास्पर्शास्तु कौन्तेय दुःखयोग एव ते II 14 and ये हि सस्पर्शजा भोगा ... V 22 त विद्याद्दुःखसयोग etc VI. 23) for the term अस्पर्शयोग.

(2) Gaudapāda makes use of phraseology strongly reminiscent of Buddhist schools, and has modelled some of his Kārikās on those of Nāgārjuna, Āryadeva, Asaṅga etc. The main doctrines taught in the fourth Prakaraṇa are the unreality of the world and

Śūnyatā respectively held by the Vijñānavādins and the Mādhyamikas. The three kinds of jñāna, the two kinds of Satya etc. are all Buddhist ideas and were borrowed by Gaudapāda from the Buddhist writers. The use of a very large number of Buddhist terms, such as अद्वय, अध्वन् (time), तायिन्, धर्मधातु, नायक, निर्मितक, वैशारद्य, सश्लेष, सङ्घात, सदृति, the simile of the अलात and मायाहस्तिन्—all this points out how Gaudapāda was obsessed by Buddhistic ideas which he has taught in the fourth Prakarana

We have discussed in the Notes at the proper places, the arguments involved in the above contention. Here we shall deal with their general implications. It may be freely admitted that Gaudapāda was well-versed in Buddhistic philosophy, had studied carefully the important Buddhist writers, and had no hesitation in borrowing from them. But this does not mean that he had accepted their teachings. Gaudapāda, so to speak, attacks the Buddhists on their own ground and using their own phraseology, wants to prove how their teachings are wrong. Gaudapāda perhaps feels sorry that the Buddhist philosophers, having come so near the truth of Ajāti or oneness of Ātman, by preaching the Vijñānavāda or Śūnyavāda were not bold or rationalists enough to understand the Vedāntic Nirvāna and hence missed their bus. Thus the Mādhyamikas merely content themselves with following a middle path between eternity and annihilation, instead of accepting the Ajātivāda. Gaudapāda had ample material in the Upanisads and the Bhagavadgītā to fall back upon, in order to promulgate his Vedāntic theories. The अलात simile and Māyāhastin illustration need not be regarded as specially Buddhistic, as they had been well-known in pre-Buddhistic literature as well. Gaudapāda clearly points out wherein he differs from the Buddhists in Kārikā IV 99, by his statement नैतद् बुद्धेन भाषितम्. (Buddha has told many things, but *this* viz Ajātivāda, he has not told). As we have pointed out in the Notes, नैतद्बुद्धेन भाषितम् has a direct reference to the passages .. भाषित्वेऽहं तव, put in the mouth of Buddha a score of times in the Lankāvatāra. Attempts are made by Prof Vidhusekhara and others to explain away the expression नैतद्बुद्धेन भाषितम् so as to make it conform with Buddhistic notions. Thus we are told that it is equal to अवचनं बुद्धवचनम् meaning that Buddha's silence on the nature of the highest truth implies that

can not be learnt through instruction, but intuitively by every one for himself or that the nature of existence does not depend upon the existence or otherwise of the Tathāgata. Both these explanations are, to say the least, quite unconvincing.

The Vijñānavādi Buddhas rightly admitted the illusoriness of the world, but failed to notice that illusion can not be understood unless there is a permanent real element as its resort or ālambana or adhiṣṭhāna. They later admitted the Ālayavijñāna (which is the Buddhist nearest approach to Ātman) which however, being but a continuous series of fleeting ideas, cannot play the role of an Adhiṣṭhāna. The Sūnyavādins by their categorical statement that *all* is Sunya, made their Sūnyavāda itself Sūnya. Their attempts to make the Sūnyavāda a Madhyama way between two extremes in conformity with the supposed teachings of Buddha, satisfied no one. Sankarācārya attacked this weak spot in the armour of the Sūnyavādins, and showed how they are beneath contempt.

Both the Vijñānavāda and Sūnyavāda can become philosophically sound only if an unchangeable permanent reality is admitted, and Buddha failed to do this according to Gaudapāda.

The Ajātivāda of Gaudapāda has thus nothing in common with the Sūnyavāda of the Buddhists. Gaudapāda believes in a permanent, unchangeable Principle which cannot be proved to be originated. That alone is the Highest truth or Reality and Advaita cannot have any quarrel with any philosophical theories preaching Dvaita, for all such theories have their ultimate basis in Advaita, being themselves mere products of imagination.

(3) The expression अग्रयाण (हेयज्ञेयाप्यपाक्यानि विज्ञेयान्याग्रयाणत । IV 90) refers to महायान.

Gaudapāda seems to refer to महायान as well as to the पूर्वमीमांसा here by the deliberately chosen expression अग्रयाण. It would be easily conceded that हेय, ज्ञेय, आप्य and पाक्य are more pointedly referred to in the पूर्वमीमांसा than in the महायान.

There are several Upanisadic expressions found in the fourth Prakaraṇa (सोऽमृतत्वाय कल्पते, IV 92 , विद्यते न हि नानात्वम्, 91 , विद्वान् शानं ब्रजेत् 86 , ब्राह्मण्यं पदम् 85 , सकृद्विभातो 81 , अभयं पदमश्नुते 78 , असङ्गं तेन कीर्तितम्, 72 खे वै पश्यन्ति ते पदम्, 28 etc.). Kārikās from the 2nd

and the 3rd Prakarana are repeated in the fourth Prakarana where the aim of Gaudapāda is obviously to show how the Buddhistic ideas fall short of the Vedāntic उत्तम सत्य There is thus no reason to doubt that the fourth Prakarana is also inter-related with the first three Prakaranas and all the four Prakaranas constitute a single and complete treatise propounding the Upanisadic philosophy.

VII The Sources of Gaudapāda-Kārikā

Gaudapāda, according to the present state of our knowledge must have lived about the 6th century, and could be presumed to have been acquainted with the important philosophical works that were current in his own times It is possible to point out to similarities of thought and expression in Gaudapāda-Kārikā and other works that undoubtedly had been written earlier It would not perhaps be a correct statement to make that Gaudapāda was indebted to, or drew his inspiration from, such works, but it can be said that he was influenced by such works and that he made occasional use of them in writing his Kārikās The expression 'sources' is thus used by us in a broader sense.

We give below a list of similarities of thought and expression in the Kārikās and other works, both Vedāntic and Buddhistic (a large portion of the First Prakarana is obviously based on the Māndūkyopaniṣad and so similarities between the two are not specially pointed out below)

I Aitareya Brāhmana

Kārikā

- I. 25 युञ्जीत प्रणवे चेत तेभ्योऽभितेभ्यस्त्रयो वर्णा etc

II Bhṛadāraṇyakopaniṣad

Kārikā

- | | | |
|----|---|---|
| I | 26 अपूर्वोऽनन्तरोऽबाहो etc | अनन्तरोऽबाहू (IV. 4 13) |
| II | 3 अभावश्च रथादीनां श्रूयते
न्यायपूर्वकम् । | स यत्र प्रस्वपिति (IV. 3 7)
न तत्र रथा न रथयोगा
स वा एष एतस्मिन्तंप्रसादे रत्वा
चरित्वा . (IV 3 14-18) |
| II | 5 स्वप्नजागरितस्थाने | तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने
(IV 3 9) |

II. 36	जडवल्लोकमाचरेत्	तस्माद्ब्राह्मण . बाल्येन तिष्ठासेत् (III. 5.1)
III. 12	द्वयोर्द्वयोर्मधुज्ञाने पर ब्रह्म प्रतिष्ठितम् ।	मधुविद्या or मधुज्ञानम् (II 5)
III 13	जीवात्मनोरनन्यत्वमभेदेन प्रशस्यते । नानात्व निन्द्यते	इदं सर्वं यदयमात्मा । (II 4 6) नेह नानास्ति किञ्चन । (IV 4 19)
III. 15	सृष्टोहविस्फुलिङ्गायै सृष्टिर्या	यथा अग्ने क्षुद्रा विस्फुलिङ्गा (II 1 20) स यथद्विधा (IV. 5.11)
III. 24	इन्द्रो मायाभिरित्यपि	इन्द्रो मायाभि पुरुरूप ईयते (II 5.19)
III 26	स एष नेति नेतीति व्याख्यात	अद्यात् आदेशो नेति नेति (II 3 6) स एष नेति नेतीति (III 9 26 , IV 2 4, 22)
III. 35	तदेव निर्भय ब्रह्म	अभय वै जमक प्राप्नोऽसि (IV 2.4)

III Chāndogya

Kārikā

II. 20	प्राण इति प्रागविदो	प्राणे सर्वे प्रतिष्ठितम् (I. 11 4-5)
II. 21	पादा इति पादविदो	चतुष्कल पादो ब्रह्मण (IV 4-8)
II. 22	भोज्यमिति च तद्विद्	अन्नं हीद सर्वं स्थितम् (I 3 6)
III 7	नाकाशस्य घटाकाशो	वाचारम्भणे विकार (VI. 1 4)
III 13	जीवात्मनोरनन्यत्व etc	ऐतदात्म्यमिदं (VI 8 7)
III. 15	सृष्टोहविस्फुलिङ्गायै etc	यथा सोम्यैकेन सृत्पिण्डेन (VI 13 4-6)
III 23	सृत्ततोऽसृत्ततो वापि	सदेव सोम्येदमग्र आसीत् (VI 2.1)
III. 34	निगृहीतस्य मनसो etc	यत्रैतत्पुरुष स्वपिति (VI 8.1)

IV Gītā

Kārikā

I. 3	आनन्दभुक्तथा प्राज्ञ	ये हि सस्पर्शजा भोगा (V. 22)
I 5	... स भुञ्जानो न लिप्यते	सर्वभुक्तात्मभुक्तात्मा कुर्वन्नापि न लिप्यते । लिप्यते न स पापेन .. (V 7, 10)
I. 6	• चेतोऽनुरूपं पृथक्	ममैवाशो जीवलोके जीवभूत सनातन । (XV. 7)
I 19	विश्वस्यात्वविवक्षायांमादि- सामान्यमुत्कटम् ।	अक्षराणामकारोऽस्मि (X. 33)
I 23	अकारो नयते विश्वम्	यो यच्छूद्ध स एव स (XVII 3)

- I. 25 युञ्जीत प्रणवे चेत प्रणवो
ब्रह्म निर्भयम् ।
I 28 प्रणव हीश्वर विद्यात् सर्वस्य
हृदि सस्थितम् ।
II 20 श्रुतानीति च तद्विद्
II 20 गुणा इति गुणविदस्तत्त्वानीति
च तद्विद् ।
II 21 देवा इति च तद्विद्
II 22 यज्ञा इति च तद्विद्
II. 22 भोक्तेति च भोक्तृविदो
II. 23 श्रुतं इति श्रुतिविदो
II 24 काल इति कालविदो
II 29 यं भाव दर्शयेयस्य .. ।
.. तद्ग्रह सङ्गपैति तम् ॥
II. 35 वीतरागभयक्रोधै
III 13 जीवात्मनोरन्यत्वम्
III 16 आश्रमास्त्रिविधा हीनमध्यमो-
त्कृष्टदृष्टय ।
III 21 न भवत्यस्युत मर्त्यं
III. 21 प्रकृतेरन्यथाभावो न कथं-
चिद्भावविष्यति ।
III 34 निगृहीतस्य मनसो
निर्विकल्पस्य धीमत ।
III. 38 आत्मसत्त्व तदा ज्ञान
III 39 अस्पृशयोगो
III. 41 मनसो निग्रहस्तद्वद्भवेद-
परिखेदत ।
III. 42 उपायेन निगृह्णीयाद्विद्विष-
कामभोगयो ।
ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविध
स्मृत । . (XVII 23-24)
ईश्वर सर्वश्रुतानां हृद्देशेऽर्जुन
तिष्ठति । (XVIII 61)
ज्ञान ज्ञेय ज्ञानगम्य (XIII 17)
श्रुतानि यान्ति श्रुतेज्या (IX 25)
(Adhyāyas XVI, XVII)
यान्ति देवव्रता देवान् (IX. 25)
यज्ञशिष्टासुतभुजो (IV 31 ,
IV. 23-24)
अहं हि सर्वयज्ञाना भोक्ता च प्रभुरेव
च । (IX. 24)
उपद्रष्टाभुमन्ता च . (XIII. 22)
प्रकृतिं स्वामधिष्ठाय (IV 6)
. स भवामि युगे युगे (IV. 8)
कालोऽस्मि लोकक्षयकृत्प्रवृद्धो ..
(XI 32)
सृष्टु सर्वहरश्चाहम् । (X. 34)
यो यच्छृद्ध स एव स (XVII. 3)
वीतरागभयक्रोध .. (II 56)
वीतरागभयक्रोधा etc (IV. 10)
वासुदेव सर्वमिति .. (VIII 19)
ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये
तिष्ठन्ति राजसा etc. (XIV. 18,
XVII 2)
जातस्य हि ध्रुवा सृष्ट्य (II. 27)
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वा
नियोक्ष्यति । (XVIII 59)
शनै शनैरुपरमेद् बुद्ध्या धृति-
गृहीतया । (VI 25)
आत्मसत्त्व मन ऊत्वा . (VI 25)
त विद्याद्दु खसयोगवियोग (VI 23)
मात्रास्पर्शास्तु कौन्तेय (II 14)
स निश्चयेन योक्तव्यो योगोऽनिर्विण्ण-
चेतसा । (VI 23)
अभ्यासेन तु कौन्तेय वैराग्येण च
गृह्यते (VI 35-36)

- III. 44 लये सबोधयेच्चित्तं विक्षिप्तं
शमयेत्तु न । सकषाय विजा-
नीयात्समप्राप्तं न चालयेत् ॥
- III 46 यदा न लीयते चित्तं...
अनिङ्गनमनाभासं निष्पन्नं
ब्रह्म तत्तदा ॥
- III 47 स्वस्थं शान्तं सतिर्वाणमकथ्य
सुखमुत्तमम् etc
- IV. 10 जरामरणमिच्छन्तश्चैव वन्ते
- IV 43 अजातेऽसता तेषामुपलम्भात्
- IV 80 निवृत्तस्याप्रवृत्तस्य निश्चला
हि तदा स्थितिः ।
- IV. 81 अजमनिद्रमस्वप्नं प्रभातं
भवति स्वयम् ।
- IV. 85 प्राप्य सर्वज्ञातं कृत्वा
- IV. 86 विप्राणां विनयो ह्येष
शमः etc.
- IV. 88 ज्ञानं ज्ञेयं च विज्ञेयं
- IV. 89 सर्वज्ञता हि सर्वत्र भवतीह
महाधिपः ।
- IV 94 भेदनिम्नाः पृथग्वादाः ।
- सकल्पप्रभवान्कामास्त्यक्त्वा सर्वा-
नशेषतः । मनसैवेन्द्रियग्रामं विनि-
यम्य समन्ततः ॥ etc (VI 24 28)
- यथा दीपो निवातस्थो नेङ्गते सोपमा
स्मृता । (VI 19)
- योन्यन्तं सुखोऽन्तरारामस्तथान्तर्ज्योति-
रेव यः । स योगी ब्रह्मनिर्वाणं ब्रह्म-
भूतोऽधिगच्छति etc. (V. 24-26,
also VI 27-28, II 71-72)
- यः यः वापि स्मरन्भावः . (VIII 6)
- साधुरेव स मन्तव्यः (IX 30)
- न हि कल्याणकृतकश्चित्.. (VI. 40)
- श्रुतिविप्रतिपन्ना ते यदा स्थास्यति
निश्चला । etc. (II 53 also II.
61, 65, 68)
- न तद्भासयते सूर्यो .. (XV. 6)
- यः स्वात्मरतिरेव स्यात् (III 17-18)
- योगारूढस्य तस्यैव शमः (VI 3)
- (XIII 7-17)
- यो मामेवमसंख्यतो (XV. 19)
- कार्पण्यदोषोपहतस्वभावः (II. 7)

V Īśa

Kārikā

- III. 25 सभूतेरपवादाच्च सभवः प्रति-
षिध्यते ।
- अन्धं तमं प्रविशन्ति येऽसंभूति-
मुपासते । (12)

VI Katha

Kārikā

- I. 26 प्रणवो ह्यपरं ब्रह्म प्रणवश्च
परः स्मृतः ।
- I 28 प्रणवः हीश्वरः विद्यात् सर्वस्य
हृदि संस्थितम् ।
- III 24 नेह नानेति चाभ्यासात्
- III. 38 ग्रहो न तत्र नोत्सर्गः
- महत् परमव्यक्तमव्यक्तात्पुरुषं परं ।
(I. 3. 11)
- अङ्गुष्ठमात्रं पुरुषोऽन्तरात्मा सदा
जनानां हृदये संनिविष्टः । (II 1.12)
- नेह नानास्ति किञ्चन (II. 1 11)
- यदा पञ्चावातिष्ठन्ते (II. 3. 10)

VII Kauṣītaki

Kārikā

- I 6 सर्वे जनयन्ति प्राणं अथ खलु प्राण एव प्रज्ञात्मा
 III 15 मृद्धोद्वाविस्फुलिङ्गाद्यै यथाग्नेर्ज्वलतो विस्फुलिङ्गा etc
 (III. 3)

VIII Kena

Kārikā

- III. I उपासनाश्रितो धर्मो जाते तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपा-
 ब्रह्माणि वर्तते तेनासौ कृपणं सते (I 8)
 स्मृतं ॥

IX Laṅkāvatāra

Kārikā

- I 7 स्वप्नमायासरूपेति etc मायोपमा सर्वधर्मा etc (13)
 मायास्वप्नोपमं दृश्यं विज्ञेयं न
 विकल्पयेत् (11)
 मायोपमं समाधिं च (16)
 स्वप्नविज्ञममायाख्यं (66)
 (also-144, 291, 561, 582, 875)
 II. 32 न निरोधो च चौत्पत्तिः नात्र कश्चिन्महामते ब्रह्मते न च
 मुच्यते (79)
 III. 46 यदा न लीयते चित्तं अनिङ्ग- तदा योगी ह्यनाभासं प्रज्ञया पश्यते
 नमनाभासं निष्पन्नं ब्रह्म जगत् । (94)
 तत्तदा ॥
 IV. 83-84 अस्ति नास्त्यस्ति नास्त्यस्तीति कारणैः प्रत्ययैश्चापि येषां लोकं प्रव-
 etc कोट्यश्च तस्मात् एतास्तु etc र्तेति etc (III 20, 21) also
 (pages 96, 171, 188)
 IV 87-88 सवस्तु सोपलम्भं च etc लौकिकं ज्ञानं .
 लोकोत्तरं ज्ञानं ..
 लोकोत्तरतमं ज्ञानं .. (p. 157)
 (pages 157-158)
 IV. 96 अज्ञेयजमनाक्रान्तं . यतो न क्रमते ज्ञानमसङ्गं
 तेन कीर्तितम् ॥

X Manusmṛti

Kārikā

- I. 25 युञ्जीत प्रणवे चेत् etc ब्रह्मणं प्रणवं कुर्यादादावन्ते च
 सर्वदा । (II. 74, 76-78)

XI Mundaka

Kārikā

- I. 6 सर्वं जनयति प्राणश्चेतोश्च- यथा सुदीप्तात् पावकात्
नुरुष पृथक् । तथाक्षराद्विविधा सोम्य प्रजायन्ते
(II 11)
- II 27 परापरमथापरे भिद्यते हृदयग्रन्थि (II 28)
- III. 13 जीवात्मनोरनन्यत्वम् ब्रह्मैवेद सर्वम् (II 2.11)

XII Prasna

Kārikā

- I 26 अपूर्वोऽनन्तरोऽबाह्योऽनपर एतद्वै सत्यकाम पर चापरं च ब्रह्म
प्रणवोऽन्यथ । यदोङ्कार (V 2)
- II. 27 परापरमथापरे एतद्वै सत्यकाम (V. 2)
- III 24 नेह नानेति चाम्नायात् प्रजापतिश्चरति गर्भे . (III 1 7)

XIII Svetāśvatara

Kārikā

- I. 8 कालात्मसृष्टिं भूताना मन्यन्ते काल स्वभावो नियतिर्यदृच्छा
कालचिन्तका । भूतानि योनि उरुष इति चिन्त्यम् ।
(I 2)

XIV Taṭṭirīya

Kārikā

- II 22 वेदा इति वेदविदो प्राणो वा अन्तर्य etc. (III 7 9)
- III. 11 रसादयो हि ये कोशा etc Adhyāya II.
- III. 23 श्रुततोऽश्रुततो वापि सृज्यमाने असद्वा इदमग्र आसीत् (II 7 1)
समा श्रुति । etc.
- IV 43 अजातेस्त्रसतां तेषा . उदरमन्तरं कुरुते । अथ तस्य भय
भवति । (II. 7 13)

XV Yogavāsistha

Kārikā

- I 18 उपदेशादय वादो ज्ञाते द्वैत न अविवोधादय वादो ज्ञाते द्वैत न
विद्यते । (III 84 25)
- ✓ II 3 वैतथ्यं तेन वै प्राप्तं स्वप्न आहु उपदेशादय वादो ज्ञाते द्वैत न
प्रकाशितम् । विद्यते । (III 84.27)
यादृगर्थं जगद्वप etc (III 19)
- II. 32 न बद्धो न च साधक । ✓ वस्तुतस्तु न बद्धोऽस्ति न भोक्षोऽस्ति
महामते ।
- III. 31 मनसो ह्यमनीभावे द्वैत नैवो- यद्ब्रह्मस्य ब्रह्मत्व etc.
पलभ्यते ।

We see from the above, that of the Vedic works proper, Gaudapāda makes most use of the Māndūkya, Brhadāranyaka and Chāndogya Upanisads, and in a lesser measure of Īśa, Katha, Mundaka, Praśna and the Svetāśvatara. Of the Smṛtiworks, Bhagavad-gītā has influenced Gaudapāda most, giving him the idea of Asparsayoga, Māyā and so forth. It would be possible to point out scores of similarities in the Yogavāsistha, but as that work (at any rate a very large portion of it) is generally taken to be later than Gaudapāda, we have not taken much note of it. The same can be said to be the case with Paramārthasāra of Śeṣa. Of the non-Vedic works, the Lankāvatāra and the Mūlamadhyamakārikās have undoubtedly influenced Gaudapāda a good deal. He seems to have thoroughly mastered the Mahāyāna Buddhist philosophy, but mainly for the purpose of showing where his doctrine of non-origination differed from that of the Buddhists.

In short, Gaudapāda, after having studied the current philosophical thoughts of his time, was willing to borrow from earlier works whatever would strengthen his Ajātivāda against rival doctrines, whether Vedic or non-Vedic.

VIII Gaudapāda's Contribution to Indian Philosophical Thought

Gaudapāda can claim to be the first systematic exponent of the Advaita doctrine, and especially of Ajātivāda. Sankarācārya describes him as one who knew well the traditional Vedānta doctrines. Gaudapāda's teachings provided the firm foundation on which Sankarācārya and his successors in the Advaita field, built their edifice of detailed, analytical exposition of the Advaita theory. The late Mahāmahopādhyāya Vasudeva Shastri Abhyankar (in the introduction to his edition of Siddhāntabindu) makes the following observations in this connection, which clearly bring out the significance and importance of the contribution of both Gaudapāda and Sankarācārya.

कारिकास्वास्तु यद् गौडपादाचार्याणामभिप्रेतं तच्छङ्कराचार्यै ध्वनितम् ।

यद् गौडपादाचार्यै ध्वनितं तच्छङ्कराचार्यै प्रतिपादितम् ।

यद् गौडपादाचार्यै प्रतिपादितं तच्छङ्कराचार्यै साधितम् ।

यद् गौडपादाचार्यै साधितं तच्छङ्कराचार्यै सिद्धान्ततया प्रतिष्ठापितम् ।

तथैव यद् गौडपादाचार्यं तुच्छमिति ध्वनितं तच्छङ्कराचार्यं प्रणिन्दितम् ।

यद् गौडपादाचार्यं निन्दितं तच्छङ्कराचार्यं साक्रोशमधिक्षितम् ।

यद् गौडपादाचार्यं साक्रोशमधिक्षितं तच्छङ्कराचार्यैरनभिमतमिति परित्यक्तम्

यद् गौडपादाचार्यैरनभिमतमिति परित्यक्तं तच्छङ्कराचार्यैरवस्कन्दितम् ।

यद् गौडपादाचार्यैरवस्कन्दितं तच्छङ्कराचार्यैर्निर्मूलमुन्मथितम् ।

सक्षेपत इत्थं प्रतिपादनीयं भवति—गौडपादानां परम्परया शिष्यभूता शङ्कराचार्या गुरुणा गुरुतमैर्गौडपादाचार्यैः प्रवर्तितं मायावादं न केवलं प्रतिपादयामासु किन्तु स्वमतिविभवेन बुद्धिप्रभावेणातुल्यप्रतिपादनैल्याप्रविहततर्कशक्त्या व्याख्यापयामासु साधयामासु प्रस्थापयामासुश्च ।

[“ Whatever Gaudapāda intended to say in his Kārikās,

Sankarācārya has hinted in his Bhāṣya.

Whatever Gaudapāda merely hinted, Sankarācārya propounded

Whatever Gaudapāda propounded, Sankarācārya proved by reasoning ~

Whatever G proved, Ś established firmly.

Whatever G. hinted as worthless, Ś. treated with contempt.

Whatever G. treated with contempt, S. condemned outright

Whatever G. condemned outright, S brushed aside unceremoniously

Whatever G brushed aside, S. threw overboard mercilessly

Whatever G threw overboard, Ś destroyed, lock, stock and barrel.

In short, Śaṅkarācārya, the spiritual successor of Gaudapāda, not only propounded the Māyāvāda adumbrated by his ‘paramaguru’ Gaudapāda, but expounded, promulgated, framed and established the same by his acute intellectual powers, unparalleled expository skill, and relentless logical reasoning ”]

Gaudapāda’s philosophical doctrine of Ajātivāda which he calls the ‘Uttama Satya’ is based upon the following basic ideas which he is never tired of emphasising in the Kārikās.

(1) प्रकृतेरन्यथाभावो न कथञ्चिद्विध्यति । (Nothing can ever change its nature, for, if it changed its natural characteristic even in the slightest manner, it would cease to be the original entity).

While writing his bhāṣya upon Īśvarakṛṣṇa's Sāṅkhyakārikās, Gaudapāda must have been struck by the discrepancy between the Sāṅkhya tenets मूलप्रकृतिरविकृति and महदाया प्रकृतिविकृतयः सन्तः. How can the प्रकृति which has no विकृति by nature, give rise to विकारः ? In the course of his bhāṣya on the Sāṅkhyakārikās, he quotes गुणगुणेषु वर्तन्ते (from the Bhagavadgītā) twice, which points a way out of the difficulty, by declaring that the विकृति concerns only the गुणः. This would naturally lead to the acceptance of the theory of an unreal or illusory production.

(2) सर्वं सद्भावेनाजम् —All is सत् and unoriginated From the Upanisadic passages, Gaudapāda concluded that every thing that exists is Brahman and as Brahman could not ever change its nature, it must be regarded as being अजः साम्यं विशारदम्.

(3) कार्यकारणभावः cannot be proved to exist

All complex and gross can be reduced to its simplest and subtlest form The big Nyagrodha tree can be seen to have its rise from the subtle seed So, this vast universe can be taken to have for its cause only one entity in the ultimate analysis Even the Naiyāyikas admit that only number 1 really exists, other numbers 2, 3 etc. are produced by अपेक्षाबुद्धि with respect to number 1. This being so, the ultimate cause can be described in the Upanisadic language as एकमेवाद्वितीयम् How did the Universe come to be produced from this एक and अद्वितीय cause which is variously described as Brahman, Ātman etc ? The creation can not be described as real, because the relation of cause and effect can not be proved. Thus—कार्यकारणभावः implies that (1) कारण and कार्य are different, (2) that कारण must have existed before कार्य, that is, कार्य must have been असत् before it is produced Both these suppositions are wrong. If कार्य and कारण are different, anything can be produced out of anything (वटः can be produced from वृत्तिका), if कार्य is असत् before, it would always remain असत् A कार्य must have its nature similar to that of the कारण

Therefore (1) A सत् can not produce an असत्

(2) An असत् can not produce a सत्,

(3) सत् can not produce another सत्, for there would be विक्रिया in its nature during the process.

(4) A non-existent thing can obviously not be produced from a non-existent thing

(4) कार्यकारणभाव can not be proved by resorting to the maxim of 'the seed and the sprout' wherein there is mutual interdependence leading to the establishment of the fact that the series is अनादि or beginningless. For, here also we ought to be able to know what comes first, the seed or the sprout, and in the absence of this knowledge, no relation of cause and effect could be postulated.

(5) Thus there can be no origination.

There being no relation of cause and effect, and no change or transformation of one's nature being admissible, we have to fall back upon the only possible idea that there is only one entity in this world, which must be unborn, immutable and all-pervading. All duality can be only an appearance due to Māyā which again can have no existence in reality.

(6) Whatever is in accordance with correct reasoning must alone be accepted.

The Sruti texts are entitled to respect, but not at the expense of reasoning. Once the idea of non-origination is accepted, there is no difficulty about the interpretation of conflicting passages in the Upanisads. Advaita is the highest reality, Dvaita can be just a part of and based on Advaita, for Advaita encompasses all and so can have no antagonism for the Dvaita ideas which are manifestly 'imagined' and are useful for a time till the realisation of the Highest Reality as unoriginated.

Gaudapāda can legitimately claim to have placed the Advaita doctrine on a firm foundation by boldly proclaiming that the Sruti passages are to be accepted only if they do not go against the conclusions supported by reasoning¹⁹. Sankara also takes the same stand when he declares that even hundreds of Sruti texts could not prove that fire is not hot, or that simply because your ancestor was a fool, that does not mean that you should also act as a fool²⁰. Gaudapāda, being more interested in the establishment of the doctrine of non origination does not go into details as to how the

19 निश्चिन युक्तियुक्तं च यत्तद्वति नेनत् । III 23

20 न हि पूर्वो मूढः अक्षीदित्यात्मनापि मूढेन भवितव्यमिति किंचिदस्ति प्रमाणम् ।

Bhāṣya on II 1 11 (Brahmasūtra)

origination is illusion or appearance. It was left for Sankarācārya to make this more explicit. Śankara, on his part, gives more thought to the establishment of the Avidyā or Māyā doctrine. In fact, it may be said that Ajātivāda and Māyāvāda are but two sides of the same shield Advaita. Śankara declared Avidyā to be सदसद्वि-
लक्षणा and hence अनिर्वचनीया and Śankara's successors used all their ingenuity to explain the real nature of Avidyā, by resorting to one or other of the theories of Avaccheda, Pratibimba, Ābhāsa etc.

अवच्छेद

Gaudapāda was the first to make the fullest use of the doctrine of the three states, waking, dream and deep sleep, described in the Brhadāranyaka and the Chāndogya, for the purpose of establishing Advaita. There is surely no valid reason why the experiences in the waking state alone should be given greater attention than those in the other states, or why they should be taken as the standard by which are to be judged the other two. In the waking state, the soul perceives the gross with the help of the mind and the sense-organs, in the dream, the sense-organs do not function and the soul perceives only the inside subtle, with the mind, in the deep-sleep state, both the mind and the sense-organs are inactive and the soul perceives nothing. Thus the soul can be said to be really free from any encumbrances only in the Susupti state, while in the other two states, he is dependent upon other means. The experiences in the waking state are contradicted in the dream-state and vice versa, which shows that there can not be any vital difference between the two states, the same is the case with the experience in the deep sleep, the perception there in the form of 'I did not perceive any thing' being due to the cessation of the effort by the mind and the sense-organs and the absence of any objects of perception. Now that alone can be the highest truth which is the same everywhere, irrespective of different environments. In order to realise this we must take into account the totality of our experience. This leads Gaudapāda to declare that the highest reality can only be the 'Fourth' or Turya, beyond the three states, unoriginated, same and uncontaminated. The nature of this Turya, as the Sākṣin or Witness of all experiences in the three states, was further dilated upon by Śankarācārya and his successors.

Gaudapāda had studied the Buddhist philosophical works and he agrees with the Vijñānavādins that external objects are illusory and the Vijñāna alone matters for producing our experiences, but there he parts company with them. According to the Bauddhas (the Sūnyavādins included) everything is momentary, while Gaudapāda declares that the highest is eternal and unoriginated. The Sūnyavādins by declaring that the highest is Śūnya, lend themselves open to the charge of contradicting themselves and are unable to explain how the illusory nature or Śūnyatva of objects can be understood without any relation to some unchanging, immutable Adhīsthāna or other.

श्रीः ।
गौडपादीयकारिकाः ।

[
हरिः ॐ ।

ओमित्येदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं भवद्भविष्यदिति सर्वमोङ्कार
एव । यच्चान्यत् त्रिकालातीतं तदप्योङ्कार एव ॥ १ ॥

सर्वं ह्येतद्ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥ २ ॥

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः
प्रथमः पादः ॥ ३ ॥

स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविक्लिभुक् तैजसो
द्वितीयः पादः ॥ ४ ॥

यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति तत्सुषुप्तम् ॥
सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञ-
स्तृतीयः पादः ॥ ५ ॥

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि
भूतानाम् ॥ ६ ॥]

(अत्रैते श्लोका भवन्ति)

प्रथमं प्रकरणम् ।

बहिष्प्रज्ञो विभुर्विश्वो ह्यन्तःप्रज्ञस्तु तैजसः ।

घनप्रज्ञस्तथा प्राज्ञ एक एव त्रिधा स्मृतः ॥ १ ॥

(१) अन्वय — एक. एव विभुः बहिष्प्रज्ञः हि विश्वः, अन्तःप्रज्ञः तु
तैजसः, तथा घनप्रज्ञ. प्राज्ञः (इति) त्रिधा स्मृतः ।

Śrī

Gaudapāda-Kārikā

FIRST CHAPTER

(१) One and the same All-pervading is traditionally known
[lit. remembered] [as being] three-fold— (१) Viśva, cogniser of
outside, (२) Taijasa again, cogniser of inside, [and] (३) Prājña,
likewise, cognition massed

दक्षिणाक्षिमुखे विश्वो मनस्यन्तस्तु तैजसः ।

आकाशे च हृदि प्राज्ञस्त्रिधा देहे व्यवस्थितः ॥ २ ॥

(२) अन्वयः—(एकः एव विभुः) विश्वः दक्षिणाक्षिमुखे, तैजसः तु मनसि अन्तः, प्राज्ञः च हृदि आकाशे (इति) देहे त्रिधा व्यवस्थितः ।

विश्वो हि स्थूलभुङ्क्षित्यं तैजसः प्रविविक्तभुक् ।

आनन्दभुक्तथा प्राज्ञस्त्रिधा भोगं निबोधत ॥ ३ ॥

(३) अन्वयः—नित्यं विश्वः हि स्थूलभुक्, तैजसः प्रविविक्तभुक्, तथा प्राज्ञः आनन्दभुक् (इति) त्रिधा भोगं निबोधत ।

स्थूलं तर्पयते विश्वं प्रविविक्तं तु तैजसम् ।

आनन्दश्च तथा प्राज्ञं त्रिधा तृप्तिं निबोधत ॥ ४ ॥

(४) अन्वयः—स्थूलं विश्वं तर्पयते, प्रविविक्तं तु तैजसं (तर्पयते), तथा आनन्दः प्राज्ञं (तर्पयते), (इति) त्रिधा तृप्तिं निबोधत ।

त्रिषु धामसु यद्भोज्यं भोक्ता यश्च प्रकीर्तितः ।

वेदैतदुभयं यस्तु स भुञ्जानो न लिप्यते ॥ ५ ॥

(५) अन्वयः—त्रिषु धामसु यद् भोज्यं (प्रकीर्तितम्), यः च भोक्ता प्रकीर्तितः—यः तु एतत् उभयं वेदं, भुञ्जानः (अपि सन्) सः न लिप्यते ।

(२) [One and the same All-pervading] is well set up three-fold in the body—Visva in the front of the right eye, Taijasa again, inside in the mind, and Prājña in the Ākāśa [void, sky] in the heart

(३) For (he), always, Visva [is] the enjoyer of the gross, Taijasa [is] the enjoyer of the rarified, Prājña likewise [is] the enjoyer of bliss—know the enjoyment [thus to be] three-fold

(४) The gross gratifies Visva, the rarified again, Taijasa, and bliss likewise, Prājña—know gratification [thus to be] three-fold

(५) What enjoyable [is proclaimed] in the three abodes, and what enjoyer is proclaimed [in the three abodes]— he again, who knows this dual, [although] enjoying, is not contaminated.

प्रथम प्रकरणम् ।

प्रभवः सर्वभावानां सतामिति विनिश्चयः ।

सर्वं जनयति प्राणश्चेतोऽंशूपुरुषः पृथक् ॥ ६ ॥

(६) अन्वयः—सता सर्वभावानां प्रभवः इति विनिश्चयः, प्राणः सर्वं जनयति, पुरुषः पृथक् चेतोऽंशून् (जनयति) ।

विभूतिं प्रसवं त्वन्ये मन्यन्ते सृष्टिचिन्तकाः ।

स्वप्नमायासरूपेति सृष्टिरन्यैर्विकल्पिता ॥ ७ ॥

(७) अन्वयः—अन्ये सृष्टिचिन्तकाः तु प्रसवं विभूतिं मन्यन्ते; अन्यैः सृष्टिः स्वप्नमायासरूपा इति विकल्पिता ।

इच्छामात्रं प्रभोः सृष्टिरिति सृष्टौ विनिश्चिताः ।

कालात्प्रसूतिं भूतानां मन्यन्ते कालचिन्तकाः ॥ ८ ॥

(८) अन्वयः—सृष्टिः प्रभोः इच्छामात्रम् इति अन्ये सृष्टौ विनिश्चिताः (or, इति सृष्टौ विनिश्चिताः अन्ये मन्यन्ते), कालचिन्तकाः भूतानां कालात् प्रसूतिं मन्यन्ते ।

भोगार्थं सृष्टिरित्यन्ये क्रीडार्थमिति चापरे ।

देवस्यैष स्वभावोऽयमाप्तकामस्य का स्पृहा ॥ ९ ॥

(९) अन्वयः—सृष्टिः भोगार्थम् इति अन्ये, क्रीडार्थम् इति च अपरे (मन्यन्ते), एषः अयं देवस्य स्वभावः (इति अन्ये मन्यन्ते), आप्तकामस्य का स्पृहा (इति न्यायात्) ।

(6) [There must be some] origin of all entities that exist—this [is] the well considered conclusion. Prāna creates all, Purusa [creates] the rays of the mind [that is, the individual souls], separate [from one another]

(7) Other creation-theorists, on the other hand (*tu*), consider creation [to be] the manifestation [of Purusa], creation is imagined by others as having the same nature as dream and illusion (*māya*)

(8) Creation [is due to] just the will of the Lord — so [think others who are] quite convinced about [there being a] creation, the Time-theorists consider the creation of beings as from Time

(9) Creation [is] for the sake of enjoyment [of the Lord] — so [say] others, for the sake of sport—so [say] still others This again [is] the [very] nature of God [the shining one]—[so say others, arguing] ‘ What [possible] desire [can there be in the case] of [the Lord] whose cravings are [already] fulfilled ? ’

[नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ॥
अदृष्टमव्यवहार्यमप्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं
शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥]

(अत्रैते श्लोका भवन्ति)

निवृत्तेः सर्वदुःखानामीशानः प्रभुरव्ययः ।

अद्वैतः सर्वभावानां देवस्तुर्यो विभुः स्मृतः ॥ १० ॥

(१०) अन्वयः—सर्वदुःखानां निवृत्तेः ईशानः, प्रभुः, अव्ययः,
सर्वभावानाम् अद्वैतः देवः विभुः तुर्यः स्मृतः ।

कार्यकारणबद्धौ ताविष्येते विश्वतैजसौ ।

प्राज्ञः कारणबद्धस्तु द्वौ तौ तुर्ये न सिध्यतः ॥ ११ ॥

(११) अन्वयः—तौ विश्वतैजसौ कार्यकारणबद्धौ इष्येते, प्राज्ञः तु
कारणबद्धः (इष्यते), तौ द्वौ तुर्ये न सिध्यतः ।

नात्मानं न परांश्चैव न सत्यं नापि चानृतम् ।

प्राज्ञः किञ्च न संवेत्ति तुर्यं तत्सर्वदृक्सदा ॥ १२ ॥

(१२) अन्वयः—प्राज्ञः, आत्मानं न, परान् च एव न, सत्यं न,
अनृतं च अपि न, किञ्च न संवेत्ति, तत् तुर्यं सदा सर्वदृक् ।

(10) The All-pervading is traditionally known as Turya [the Fourth]—capable of controlling the cessation of all miseries, powerful, immutable, non-dual among all entities, refulgent

(11) Those two [well-known] Viśva and Tajasa are taken [lit desired] to be conditioned by cause and effect, Prājña, on the other hand, [is] conditioned by cause [alone], those two [the cause and effect] have no locus standi in [the case of] Turya.

(12) Neither the Self, nor others again, for the matter of that, neither truth, nor again the untruth—nothing whatever does Prājña comprehend That Turya however [is] always all-seeing.

द्वैतस्याग्रहणं तुल्यमुभयोः प्राज्ञतुर्ययोः ।

बीजनिद्रायुतः प्राज्ञः सा च तुर्ये न विद्यते ॥ १३ ॥

(१३) अन्वयः—द्वैतस्य अग्रहणम् उभयोः प्राज्ञतुर्ययोः तुल्यम्, प्राज्ञः बीजनिद्रायुतः, सा (बीजनिद्रा) च तुर्ये न विद्यते ।

स्वप्ननिद्रायुतावाद्यौ प्राज्ञस्त्वस्वप्ननिद्रया ।

न निद्रां नैव च स्वप्नं तुर्ये पश्यन्ति निश्चिताः ॥ १४ ॥

(१४) अन्वयः—आद्यौ (विश्वतैजसौ) स्वप्ननिद्रायुतौ, प्राज्ञः तु अस्वप्ननिद्रया (युतः), निश्चिताः तुर्ये निद्रां न, स्वप्नं च न एव पश्यन्ति ।

अन्यथा गृह्यतः स्वप्नो निद्रा तत्त्वमजानतः ।

विपर्यासे तयोः क्षीणे तुरीयं पदमश्नुते ॥ १५ ॥

(१५) अन्वयः—तत्त्वम् अन्यथा गृह्यतः (पुरुषस्य) स्वप्नः, तत्त्वम् अजानतः (पुरुषस्य) निद्रा; तयोः (स्वप्ननिद्रयोः) विपर्यासे क्षीणे (सति पुरुषः) तुरीयं पदम् अश्नुते ।

अनादिमायया सुप्तो यदा जीवः प्रबुध्यते ।

अजमनिद्रमस्वप्नमद्वैतं बुध्यते तदा ॥ १६ ॥

(१६) अन्वयः—यदा अनादिमायया सुप्तः जीवः प्रबुध्यते, तदा अजम् अनिद्रम् अस्वप्नम् अद्वैतं बुध्यते ।

(13) The non-perception of duality [is] common to both Prājña and Turya Prājña [is] stuck up with the causal sleep, while it does not exist in Turya.

(14) The first two [that is, Visva and Taijasa are] stuck up with dream and sleep, Prājña, on the other hand, with dreamless sleep The convinced ones [about Advaita] do see in Turya neither sleep, nor again dream for the matter of that

(15) Dream [is] for one comprehending reality otherwise, sleep for one who does not know reality When the wrong apprehension in those two becomes extinct, one attains to the Fourth stage

(16) When the individual Soul, asleep, owing to the beginning-less Māyā is awakened, he then realises the unborn, sleepless, dreamless non-duality

प्रपञ्चो यदि विद्येत निवर्तेत न संशयः ।

मायामात्रमिदं द्वैतमद्वैत परमार्थतः ॥ १७ ॥

(१७) अन्वयः—यदि प्रपञ्चः विद्येत (तर्हि सः) निवर्तेत, न संशयः, इदं द्वैतं मायामात्रम्, परमार्थतः अद्वैतम् (एव विद्यते) ।

विकल्पो विनिवर्तेत कल्पितो यदि केनचित् ।

उपदेशादयं वादो ज्ञाते द्वैतं न विद्यते ॥ १८ ॥

(१८) अन्वयः—यदि केनचित् विकल्पः कल्पितः (तर्हि सः विकल्पः) विनिवर्तेत, अयं (विकल्प—) वादः उपदेशात्, (परमार्थतत्त्वे) ज्ञाते द्वैतं न विद्यते ।

[सोऽयमात्माध्यक्षरमोङ्कारोऽधिमात्रं पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति ॥ ८ ॥

जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्राप्तेरादिमत्त्वाद्वा । आप्नोति ह वै सर्वान्कामानादिश्च भवति य एवं वेद ॥ ९ ॥

स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षादुभयत्वाद्वा । उत्कर्षति ह वै ज्ञानसन्ततिं समानश्च भवति नास्याब्रह्मविकुले भवति य एवं वेद ॥ १० ॥

सुषुप्तस्थानः प्राज्ञो मकारतृस्तीया मात्रा मितेरपीतेर्वा । मिनोति ह वा ईदं सर्वमपीतिश्च भवति य एवं वेद ॥ ११ ॥]

(अत्रैते श्लोका भवन्ति)

(17) If the projected creation (*prapañca*) were [really] existing, it would continue to be, no doubt [But] this duality is just *Māyā* [illusion, appearance], [there is only] non-duality in reality

(18) If [some] illusion is imagined by some one, it is liable to [or could] be turned away This statement [involving *Vikalpa*, is] on account of its usefulness for instruction, when [the Highest is] known, duality does not exist

विश्वस्यात्वविवक्षायामादिसामान्यमुत्कटम् ।

मात्रासंप्रतिपत्तौ स्यादाप्तिसामान्यमेव च ॥ १९ ॥

(१९) अन्वयः—विश्वस्य अत्वविवक्षायाम् आदिसामान्यम् उत्कटं स्यात्, मात्रासंप्रतिपत्तौ आप्तिसामान्यम् एव च (उत्कटं स्यात्) ।

तैजस्योत्वविज्ञान उत्कर्षो दृश्यते स्फुटम् ।

मात्रासंप्रतिपत्तौ स्यादुभयत्वं तथाविधम् ॥ २० ॥

(२०) अन्वयः—तैजसस्य उत्त्वविज्ञाने उत्कर्षः स्फुटं दृश्यते, मात्रासंप्रतिपत्तौ उभयत्वं तथाविधं स्यात् ।

मकारभावे प्राज्ञस्य मानसामान्यमुत्कटम् ।

मात्रासंप्रतिपत्तौ तु लयसामान्यमेव च ॥ २१ ॥

(२१) अन्वयः—प्राज्ञस्य मकारभावे मानसामान्यम् उत्कटम्, मात्रासंप्रतिपत्तौ तु लयसामान्यम् एव च (उत्कटम्) ।

त्रिषु धामसु यत्तुल्यं सामान्यं वेत्ति निश्चितः ।

स पूज्यः सर्वभूतानां वन्द्यश्चैव महामुनिः ॥ २२ ॥

(२२) अन्वयः—निश्चितः (यः) त्रिषु धामसु यत् तुल्यं सामान्यं वेत्ति सः महामुनिः सर्वभूतानां पूज्यः वन्द्यः च एव ।

(१९) When there is the desire to state that Viśva has A-ness, the common quality [viz] being the first [would be] prominent, and for the equating of [Viśva] with the [syllabic] portion [A in Aum], the common quality of pervading, itself [would be prominent]

(२०) As regards the knowledge of Tajasa being possessed of U-ness [the common quality] superiority [or posteriority] is distinctly seen, for the equating of [Tajasa with] the [syllabic] portion [U in Aum] [the common quality] the nature of being both, could be of the same type [that is, is distinctly seen]

(२१) As regards Prājña possessing the state of M, the common quality, the measure [by which the remaining two are measured is] prominent, for the equating of [Prājña with] the [syllabic] portion [M in Aum] on the other hand, the common quality, merging, itself [is prominent]

(२२) When one [or, he who has become], firm [in his realisation of the truth] knows the equal common quality in the three abodes, he, the great sage, [is] worthy of worship, and adorable by all beings

अकारो नयते विश्वमुकारश्चापि तैजसम् ।

मकारश्च पुनः प्राज्ञं नामात्रे विद्यते गतिः ॥ २३ ॥

(२३) अन्वयः—अकारः विश्वं नयते, उकारः च अपि तैजसं (नयते), मकारः च पुनः प्राज्ञं (नयते); अमात्रे गतिः न विद्यते ।

[अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोङ्कार आत्मैव संविशत्यात्मनात्मानं य एवं वेद ॥ १२ ॥]

(अत्रैते श्लोका भवन्ति)

ओंकारं पादशो विद्यात्पादा मात्रा न संशयः ।

ओंकारं पादशो ज्ञात्वा न किञ्चिदपि चिन्तयेत् ॥ २४ ॥

(२४) अन्वयः—ओंकारं पादशः विद्यात्, पादाः मात्राः [सन्ति, अत्र] न संशयः; ओंकारं पादशः ज्ञात्वा किञ्चित् अपि न चिन्तयेत् ।

युञ्जीत प्रणवे चेतः प्रणवो ब्रह्म निर्भयम् ।

प्रणवे नित्ययुक्तस्य न भयं विद्यते क्वचित् ॥ २५ ॥

(२५) अन्वयः—प्रणवे चेतः युञ्जीत; प्रणवः निर्भयं ब्रह्म; प्रणवे नित्ययुक्तस्य क्वचित् भयं न विद्यते ।

(२३) The syllable A leads on to Viśva and the syllable U as well, to Taijasa, and the syllable M again to Prājña. There is no course towards what has no [syllabic] portions.

(२४) One should know the letter [or, sound] Om, quarter by quarter; the quarters [are] the [syllabic] portions, no doubt. Having known the Omkāra, quarter by quarter, one should meditate upon nothing [else] whatever.

(२५) One should fix the mind upon Praṇava [the syllable Om]; Praṇava [is] Brahman void of fear; for him ever fixed upon Praṇava, there is no fear anywhere,

प्रणवो ह्यपरं ब्रह्म प्रणवश्च परः स्मृतः ।

अपूर्वोऽनन्तरोऽबाह्योऽनपरः प्रणवोऽव्ययः ॥ २६ ॥

(२६) अन्वयः—प्रणवः हि अपरं ब्रह्म, प्रणवः च परः स्मृतः, प्रणवः अपूर्वः अनन्तरः अबाह्यः अनपरः अव्ययः ।

सर्वस्य प्रणवो ह्यादिर्मध्यमन्तस्तथैव च ।

एवं हि प्रणवं ज्ञात्वा व्यश्रुते तदनन्तरम् ॥ २७ ॥

(२७) अन्वयः—प्रणवः हि सर्वस्य आदिः मध्यं तथा एव च अन्तः, एवं हि प्रणवं ज्ञात्वा अनन्तरं तत् [or, तदनन्तरं प्रणवं] व्यश्रुते ।

प्रणवं हीश्वरं विद्यात्सर्वस्य हृदि संस्थितम् ।

सर्वव्यापिनमोकारं मत्वा धीरो न शोचति ॥ २८ ॥

(२८) अन्वयः—प्रणवं हि सर्वस्य हृदि संस्थितम् ईश्वरं विद्यात्, धीरः सर्वव्यापिनम् ओकारं मत्वा न शोचति ।

अमात्रोऽनन्तमात्रश्च द्वैतस्योपशमः शिवः ।

ओंकारो विदितो येन स मुनिर्नेतरो जनः ॥ २९ ॥

(२९) अन्वयः—येन अमात्रः, अनन्तमात्रः च, द्वैतस्य उपशमः, शिवः ओंकारः विदितः सः मुनिः, इतरः जनः न (मुनिः) ।

इति गौडपादीयकारिकाया प्रथम प्रकरणम् ।

(26) Pranava indeed [is] the lower Brahman, Pranava likewise (*ca*) [is] the Higher [Ātman] Beginningless, undifferentiated, [or, without inside], without outside, unique [and] immutable [is] Pranava

(27) Pranava indeed [is] the beginning, middle and likewise the end itself of everything Having indeed known Pranava thus, one attains to it [Brahman] immediately [or, attains to Pranava afterwards]

(28) One should indeed know Pranava as the Lord well set up in the heart of all Having thought of the all-pervading Omkāra, the wise one does not grieve

(29) He, by whom has been known the Omkāra, portionless, possessed likewise of infinite portions, the [cause of] cessation of duality, [and] auspicious, [is] the sage, not any other

Here ends the First Chapter in the Gaudapāda-kārikā

द्वितीयं प्रकरणम् ।

वैतथ्यं सर्वभावानां स्वप्ने आहुर्मनीषिणः ।

अन्तःस्थानात्तु भावानां संवृतत्वेन हेतुना ॥ १ ॥

(१) अन्वयः— मनीषिणः स्वप्ने तु संवृतत्वेन हेतुना भावानाम् अन्तःस्थानात् सर्वभावानां वैतथ्यम् आहुः ।

अदीर्घत्वाच्च कालस्य गत्वा देशान् पश्यति ।

प्रतिबुद्धश्च वै सर्वस्तस्मिन्देसे न विद्यते ॥ २ ॥

(२) अन्वयः— (पुरुषः) कालस्य अदीर्घत्वात् च देशान् गत्वा न पश्यति, सर्वः वै प्रतिबुद्धः च तस्मिन् देशे न विद्यते ।

अभावश्च रथादीनां श्रूयते न्यायपूर्वकम् ।

वैतथ्यं तेन वै प्राप्तं स्वप्ने आहुः प्रकाशितम् ॥ ३ ॥

(३) अन्वयः— रथादीनाम् अभावः च न्यायपूर्वकं श्रूयते, तेन वै प्राप्तं वैतथ्यं स्वप्ने प्रकाशितम् आहुः (ब्रह्मविदः) ।

अन्तःस्थानात्तु भेदानां तस्माज्जागरिते स्मृतम् ।

यथा तत्र तथा स्वप्ने संवृतत्वेन भिद्यते ॥ ४ ॥

(४) अन्वयः— तस्मात् भेदानाम् अन्तःस्थानात् तु जागरिते (वैतथ्यं) स्मृतम् ; यथा तत्र (जागरिते भेदानाम् अन्तःस्थानं) तथा स्वप्ने, संवृतत्वेन (स्वप्नः जागरितात्) भिद्यते ।

SECOND CHAPTER

(1) The wise speak of the unreality of all entities in dream, verily, on account of the entities having [their] location within, owing to [their] being enclosed.

(2) And on account of the time being not long, [a person] does not see [things in a dream], having [actually] gone over to [different] regions, and further, [when] awakened, every one is not in that region [which he had travelled over to in the dream].

(3) The negation of chariots and others [seen in dream] is shown in the Sruti along with [the soul's] entering and going out of (*nāya*) [the different states], they speak of the unreality as indeed proved by that [statement], as being evident in dream.

(4) Therefore, again, [the unreality of entities] in the waking state is traditionally known, from the location within of the entities. As it [that is, the location within of entities] there [in the waking state], so in dream [But waking state and dream are not the same, dream] differs [from the waking state owing to its being characterised] by the state of being enclosed

स्वप्नजागरितस्थाने ह्येकमाहुर्मनीषिणः ।

भेदानां हि समत्वेन प्रसिद्धेनैव हेतुना ॥ ५ ॥

(५) अन्वयः— मनीषिणः हि प्रसिद्धेन एव हेतुना भेदानां हि समत्वेन, स्वप्नजागरितस्थाने एकम् आहुः ।

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।

वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ ६ ॥

(६) अन्वयः— यत् आदौ अन्ते च न अस्ति, वर्तमाने अपि तत् तथा (न अस्ति), वितथैः सदृशाः सन्तः (भेदाः) अवितथा. इव लक्षिताः ।

सप्रयोजनता तेषां स्वप्ने विप्रतिपद्यते ।

तस्मादाद्यन्तवत्त्वेन मिथ्यैव खलु ते स्मृताः ॥ ७ ॥

(७) अन्वयः— तेषां (भेदानां) सप्रयोजनता स्वप्ने विप्रतिपद्यते, तस्मात् खलु ते आद्यन्तवत्त्वेन मिथ्याः एव स्मृताः ।

अपूर्वं स्थानिधर्मो हि यथा स्वर्गनिवासिनाम् ।

तानयं प्रेक्षते गत्वा यथैवेह सुशिक्षितः ॥ ८ ॥

(८) अन्वयः— यथा स्वर्गनिवासिनां (तथा) स्थानिधर्मः—(एतत्) अपूर्वम्, यथा एव इह सुशिक्षितः (तथा) अयं (स्थानी) गत्वा तान् (भेदान्) प्रेक्षते ।

(५) The wise speak of the dream and waking states as one, verily, on account of the common nature of entities [in the two states] on the strength of well-established reasoning.

(६) What is not at the beginning and at the end, [is] so also in the present, existing [things] [though] similar to illusions are noted as though real.

(७) Being possessed of a purpose in [the case of] the entities [in the waking state] is contradicted in the dream, therefore they indeed are traditionally known as unreal and nothing else (*eva*) on account of [their] having a beginning and an end

(८) [It is all] wonderful ' verily, the nature of the local agent [in dream, is] as [in the case] of the dwellers in heaven. As indeed a well-trained person here, [so] this [person dreaming] sees those [various objects or regions], having gone [there].

स्वप्नवृत्तावपि त्वन्तश्चेतसा कल्पितं त्वसत् ।

बहिश्चेतोऽगृहीतं सद् दृष्टं वैतथ्यमेतयोः ॥ ९ ॥

(९) अन्वयः— स्वप्नवृत्तौ अपि तु चेतसा अन्तःकल्पितं तु असत्, बहिः चेतोऽगृहीतं सत्, एतयोः वैतथ्यं दृष्टम् ।

जाग्रद्वृत्तावपि त्वन्तश्चेतसा कल्पितं त्वसत् ।

बहिश्चेतोऽगृहीतं सद्युक्तं वैतथ्यमेतयोः ॥ १० ॥

(१०) अन्वयः— जाग्रद्वृत्तौ अपि तु चेतसा अन्तःकल्पितं तु असत्, बहिः चेतोऽगृहीतं सत्, एतयोः वैतथ्यं युक्तम् ।

उभयोरपि वैतथ्यं भेदानां स्थानयोर्यदि ।

क एतान्बुध्यते भेदान्को वै तेषां विकल्पकः ॥ ११ ॥

(११) अन्वयः— यदि भेदानाम् उभयोः स्थानयोः अपि वैतथ्यम्—, कः एतान् भेदान् बुध्यते, कः वै तेषां विकल्पकः ।

कल्पयत्यात्मानात्मानमात्मा देवः स्वमायया ।

स एव बुध्यते भेदानिति वेदान्तनिश्चयः ॥ १२ ॥

(१२) अन्वयः— देवः आत्मा स्वमायया आत्मानम् आत्मना कल्पयति, सः एव भेदान् बुध्यते इति वेदान्तनिश्चयः ।

(९) Even in the dream-state, again, what is imagined by the mind within [is] verily (*tu*) non-existing, what is apprehended by the mind outside [is] existing — [so people differentiate, but in reality] the unreality of these two [is actually] seen [or, experienced]

(१०) Even in the waking state, again, what is imagined by the mind within [is] verily (*tu*) non-existing, what is apprehended by the mind outside [is] existing—the unreality of these two [ought to be held to be likewise] reasonable

(११) If there [is thus] unreality of entities in even both the states, who [then] cognises these entities ? Who, again (*vat*), their imaginer ?

(१२) The shining Ātman imagines himself by himself, through his Māyā, [it is] he alone [that] cognises the entities—this [is] the conclusion of the Vedānta [Upanisads]

विकरोत्यपरान्भावानन्तश्चित्ते व्यवस्थितान् ।

नियतांश्च बहिश्चित्त एवं कल्पयते प्रभुः ॥ १३ ॥

(१३) अन्वयः— (आत्मा) बहिश्चित्तः (सन्) अन्तश्चित्ते व्यवस्थितान् नियतान् च अपरान् भावान् विकरोति—एवं प्रभुः कल्पयते ।

चित्तकाला हि येऽन्तस्तु द्वयकालाश्च ये बहिः ।

कल्पिता एव ते सर्वे विशेषो नान्यहेतुकः ॥ १४ ॥

(१४) अन्वयः— ये हि तु अन्तः चित्तकालाः, ये च बहिः द्वयकालाः, ते सर्वे कल्पिता एव; अन्यहेतुकः विशेषः न ।

अव्यक्ता एव येऽन्तस्तु स्फुटा एव च ये बहिः ।

कल्पिता एव ते सर्वे विशेषस्त्विन्द्रियान्तरे ॥ १५ ॥

(१५) अन्वयः— ये तु अन्तः अव्यक्ताः एव, ये च बहिः स्फुटाः एव, ते सर्वे कल्पिताः एव, विशेषः तु इन्द्रियान्तरे ।

जीवं कल्पयते पूर्वं ततो भावान्पृथग्विधान् ।

बाह्यानाध्यात्मिकांश्चैव यथाविद्यस्तथास्मृतिः ॥ १६ ॥

(१६) अन्वयः— (प्रभुः) पूर्वं जीवं कल्पयते, ततः बाह्यानाध्यात्मिकान् च एव पृथग्विधान् भावान् (कल्पयते), यथाविद्यः तथास्मृतिः (जीवः) ।

(१३) [The Ātman], outward-minded, diversifies other entities, — [those] differently set up, as also [those] fixed up within the mind, thus does the Lord imagine.

(१४) Those thought-timers [lasting as long as the thought lasts] within likewise, and the duality-timers [amenable to the grāhya-grāhaka formula] outside—all those [are] mere products of imagination [lit. imagined], the differentiation [between the two is] not due to any other reason.

(१५) Those again [that are] just unmanifest within, and those [that are] just manifest without—all those [are] mere products of imagination [lit. imagined], the differentiation again [lies] in [being associated with] different organs of sense

(१६) [The Lord] first imagines the Jīva [the individual soul], then, verily, the entities of various sorts, external [objective] and internal [subjective], as one cognises so one remembers.

अनिश्चिता यथा रज्जुरन्धकारे विकल्पिता ।

सर्पधारादिभिर्भावैस्तद्वदात्मा विकल्पितः ॥ १७ ॥

(१७) अन्वयः— यथा अन्धकारे अनिश्चिता रज्जुः सर्पधारादिभिः भावैः विकल्पिता तद्वत् आत्मा विकल्पितः ।

निश्चितायां यथा रज्ज्वां विकल्पो विनिवर्तते ।

रज्जुरेवेति चाद्वैतं तद्वदात्मविनिश्चयः ॥ १८ ॥

(१८) अन्वयः— यथा निश्चिताया रज्ज्वा विकल्पः विनिवर्तते, रज्जुः एव इति अद्वैतं (निष्पद्यते), तद्वत् आत्मविनिश्चयः ।

प्राणादिभिरनन्तैश्च भावैरेतैर्विकल्पितः ।

मायैषा तस्य देवस्य यया संमोहितः स्वयम् ॥ १९ ॥

(१९) अन्वयः— (आत्मा) प्राणादिभिः एतैः अनन्तैः भावैः च विकल्पितः, तस्य देवस्य एषा माया यया स्वयं संमोहितः ।

प्राण इति प्राणविदो भूतानीति च तद्विदः ।

गुणा इति गुणविदस्तत्त्वानीति च तद्विदः ॥ २० ॥

(२०) अन्वयः— (आत्मा) प्राणः इति प्राणविदः (विकल्पन्ते), भूतानि इति च तद्विदः, गुणाः इति गुणविदः, तत्त्वानि इति च तद्विदः ।

(17) As the rope, [with its nature] not definitely ascertained in the dark, is imagined to be [possessed of the nature of] entities like the serpent, [water-] line etc, so likewise [is] Ātman imagined [to be all sorts of things].

(18) When the rope is definitely ascertained [as the rope], the imagined attribute turns away, and the non-duality [emerges] in the form (*iti*) ' [This is] the rope itself ' So likewise, [takes place] the ascertainment of Ātman

(19) [Ātman] is imagined to be Prāṇa [life] etc and these innumerable entities This [is] the Māyā of that shining one [Ātman] by which [he] himself has been deluded

(20) As Prāṇa, the Prāṇa-knowers [imagine Ātman], and as Bhūtas [elements], Knowers of them [the Bhūtas], as Guṇas, the Guṇa-knowers, and as Tattvas, the Knowers of them [the Tattvas],

पादा इति पादविदो विषया इति तद्विदः ।

लोका इति लोकविदो देवा इति च तद्विदः ॥ २१ ॥

(२१) अन्वयः— पादाः इति पादविदः, विषयाः इति तद्विदः, लोकाः इति लोकविदः, देवा इति च तद्विदः ।

वेदा इति वेदविदो यज्ञा इति च तद्विदः ।

भोक्तेति च भोक्तृविदो भोज्यमिति च तद्विदः ॥ २२ ॥

(२२) अन्वयः— वेदाः इति वेदविदः, यज्ञाः इति च तद्विदः, भोक्ता इति च भोक्तृविदः, भोज्यम् इति च तद्विदः ।

सूक्ष्म इति सूक्ष्मविदः स्थूल इति च तद्विदः ।

मूर्त इति मूर्तविदोऽमूर्त इति च तद्विदः ॥ २३ ॥

(२३) अन्वयः— सूक्ष्मः इति सूक्ष्मविदः, स्थूलः इति च तद्विदः, मूर्तः इति मूर्तविदः, अमूर्तः इति च तद्विदः ।

काल इति कालविदो दिश इति च तद्विदः ।

वादा इति वादविदो भुवनानीति तद्विदः ॥ २४ ॥

(२४) अन्वयः— कालः इति कालविदः, दिशः इति च तद्विदः, वादा इति वादविदः, भुवनानि इति तद्विदः ।

(२१) as Pādas, the Pāda-knowers, as Objects, the Knowers or them [objects], as the Lokas, the Loka-knowers, and as Gods, the Knowers of them [gods],

(२२) as Vedas, the Veda-knowers, and as Sacrifices, the Knowers of them [sacrifices], as the Enjoyer, the Enjoyer-knowers, and as the Object of enjoyment, the Knowers of it [the Bhojya],

(२३) as the Subtle, the Subtle-knowers, and as Gross, the Knowers of it [Sthūla], as the Mūrta [possessed of form], the Mūrta-knowers, and as the Form-less, the Knowers of it [Amūrta];

(२४) as Kāla [time], the Kāla-knowers, and as the Quarters, the Knowers of them [Disah], as Vādas [discussions, theories], the Vāda-knowers, as Worlds, the Knowers of them [Bhuvanas],

मन इति मनोविदो बुद्धिरिति च तद्विदः ।

चित्तमिति चित्तविदो धर्माधर्मौ च तद्विदः ॥ २५ ॥

(२५) अन्वयः— मन इति मनोविदः, बुद्धिः इति च तद्विदः, चित्तम् इति चित्तविदः, धर्माधर्मौ च तद्विदः ।

पञ्चविंशक इत्येके षड्विंश इति चापरे । ✓

एकत्रिंशक इत्याहुरनन्त इति चापरे ॥ २६ ॥ ✓

(२६) अन्वयः— पञ्चविंशकः इति एके, षड्विंशः इति च अपरे, एकत्रिंशकः इति (अपरे) आहुः, अनन्तः इति च अपरे ।

लोकाँल्लोकविदः प्रादुराश्रमा इति तद्विदः ।

स्त्रीपुंनपुंसकं लैङ्गाः परापरमथापरे ॥ २७ ॥

(२७) अन्वयः— लोकविदः लोकान्, तद्विदः आश्रमाः इति, लैङ्गाः स्त्रीपुंनपुंसक, अथ अपरे, परापरं प्राहुः ।

सृष्टिरिति सृष्टिविदो लय इति च तद्विदः ।

स्थितिरिति स्थितिविदः सर्वे चेह तु सर्वदा ॥ २८ ॥

(२८) अन्वयः— सृष्टिः इति सृष्टिविद, लयः इति च तद्विदः, स्थितिः इति स्थितिविदः—सर्वे च (भेदा.) तु सर्वदा इह (आत्मनि कल्पन्ते) ।

(२५) as Mind, the Mind-knowers, and as Intellect, the Knowers of it [Buddhi], as Thought, the Thought-knowers, and Merit and Demerit, the Knowers of them [Dharma and Adharma],

(२६) Some speak [of Ātman] as constituted of twenty-five, and as constituted of twenty-six, others, [some] as constituted of thirty-one, and as unending, others

(२७) The Loka-knowers speak of [Ātman] as People [Lokas], as Āśramas, the Knowers of them [Āśramas, modes of life], the Laingas [grammarians, or knowers of sex], as Male, Female and Neuter, and others, as higher and lower,

(२८) as Creation, the Knowers of creation, and as Dissolution, the Knowers of dissolution [Laya], as Subsistence [Sthiti], the Knowers of subsistence, and all these [are imagined] again, always here [in respect of Ātman]

यं भावं दर्शयेद्यस्य तं भावं स तु पश्यति ।

तं चावति स भूत्वासौ तद्ग्रहः समुपैति तम् ॥ २९ ॥

(२९) अन्वय — यस्य यं भाव दर्शयेत् स तु तं भावं पश्यति, असौ भूत्वा सः च तम् अवति, तद्ग्रहः त समुपैति ।

एतैरेषोऽपृथग्भावैः पृथगेवेति लक्षितः ।

एवं यो वेद तत्त्वेन कल्पयेत्सोऽविशङ्कितः ॥ ३० ॥

(३०) अन्वयः— एषः (आत्मा) एतैः अपृथग्भावैः पृथक् एव इति लक्षितः; यः एव तत्त्वेन वेद सः अविशङ्कितः (सन्) कल्पयेत् ।

स्वप्नमाये यथा दृष्टे गन्धर्वनगरं यथा ।

तथा विश्वमिदं दृष्टं वेदान्तेषु विचक्षणैः ॥ ३१ ॥

(३१) अन्वय — यथा स्वप्नमाये दृष्टे, यथा गन्धर्वनगरं (दृष्टं), तथा वेदान्तेषु विचक्षणैः इदं विश्वं दृष्टम् ।

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

(३२) अन्वयः— निरोधः न, उत्पत्तिः च न, बद्धः न, साधकः च न, मुमुक्षुः न, मुक्तः न, इति परमार्थता एषा ।

(२९) What entity [one] would present to one, he again sees that entity And that [entity], having assumed his form, protects him, strong attachment to that [entity] encompasses him

(३०) This [Ātman] is noticed as indeed separate, owing to these entities [though really] non-separate One who knows thus as the real state of things, may imagine [Atman to be any thing] without hesitation

(३१) As are seen dream and Māyā [illusion], as [is seen] the Gandharva-city [castle in the air], so is seen this universe by the well-versed in the Vedāntas

(३२) Neither destruction, nor again origination, neither one bound down [to this saṃsāra], nor again aspirant [or, one working] for salvation, neither one desirous of salvation, nor again one emancipated —thus [is] this highest truth.

भावैरसद्भिरेवायमद्वयेन च कल्पितः ।

भावा अप्यद्वयेनैव तस्मादद्वयता शिवा ॥ ३३ ॥

(३३) अन्वयः— असद्भिः भावैः एव अयं च अद्वयेन कल्पितः, भावाः अपि अद्वयेन एव (कल्पिताः), तस्मात् अद्वयता शिवा ।

नात्मभावेन नानेदं न स्वेनापि कथंचन ।

न पृथक् नापृथक्किंचिदिति तत्त्वविदो विदुः ॥ ३४ ॥

(३४) अन्वयः— आत्मभावेन इदं नाना न, कथंचन स्वेन अपि (नाना न), किंचित् पृथक् न, (किंचित्) अपृथक् न, इति तत्त्वविदः विदुः ।

वीतरागभयक्रोधैर्मुनिभिर्वेदपारगैः ।

निर्विकल्पो ह्ययं दृष्टः प्रपञ्चोपशमोऽद्वयः ॥ ३५ ॥

(३५) अन्वयः— वीतरागभयक्रोधैः वेदपारगैः मुनिभिः हि अयं निर्विकल्पः प्रपञ्चोपशमः अद्वयः दृष्टः ।

तस्मादेवं विदित्वैनमद्वैते योजयेत्स्मृतिम् ।

अद्वैतं समनुप्राप्य जडबल्लोकमाचरेत् ॥ ३६ ॥

(३६) अन्वयः— तस्मात् एव एनं विदित्वा स्मृतिम् अद्वैते योजयेत्, अद्वैतं समनुप्राप्य जडवत् लोकम् आचरेत् ।

(३३) This [Ātman] further (ca) is imagined to be non-existing entities themselves by the non-dual, the entities also [are imagined] by the non-dual itself therefore non-duality [is] auspicious

(३४) This [universe is] manifold neither owing to the nature of Ātman, nor somehow owing to its own [nature] even, nothing whatever [is] separate or non-separate—this the knowers of reality know.

(३५) By the sages void of attachment, fear and anger, who have completely mastered [lit gone to the other shore of] the Vedas, is seen this cessation of Prapañca, free from imagined attributes [and] non-dual

(३६) Therefore, having known this [Ātman] thus, one should fix [one's] memory on non-duality, having secured [or, realised] non-duality, one should carry on the worldly activities like an insensate one

निःस्तुतिर्निर्ममस्कारो निःस्वधाकार एव च ।

चलाचलनिकेतश्च यतिर्यादृच्छिको भवेत् ॥ ३७ ॥

(३७) अन्वयः— निःस्तुतिः निर्ममस्कारः निःस्वधाकारः एव च, चलाचलनिकेतः च यतिः यादृच्छिकः भवेत् ।

तत्त्वमाध्यात्मिकं दृष्ट्वा तत्त्वं दृष्ट्वा तु बाह्यतः ।

तत्त्वीभूतस्तदारामस्तत्त्वादप्रच्युतो भवेत् ॥ ३८ ॥

(३८) अन्वयः— आध्यात्मिकं तत्त्वं दृष्ट्वा, बाह्यतः तु तत्त्वं दृष्ट्वा तत्त्वीभूतः तदारामः तत्त्वात् अप्रच्युतः भवेत् ।

इति गौडपादीयकारिकाया द्वितीयं प्रकरणम् ।

तृतीयं प्रकरणम् ।

उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते ।

प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणः स्मृतः ॥ १ ॥

(१) अन्वयः— ब्रह्मणि जाते उपासनाश्रितः धर्मः वर्तते; सर्वं उत्पत्तेः प्राक् अजम्, तेन असौ (धर्मः) कृपणः स्मृतः ।

(३७) Disassociated with praise, disassociated with salutation and quite disassociated with the utterance of Svadhā [that is, performance of Srāddha rites in honour of Pitr], and having no fixed residence whatever, one should become an ascetic acting according to [his] will [or, chance].

(३८) Having realised the truth relating to within the body, having realised as well the truth from outside [that is, relating to objects outside], having become the Reality, delighting in it, one should not be slipping away from the reality

Here ends the Second Chapter in the Gaudapāda-kārikā

THIRD CHAPTER

(१) Dharma [Jīva] associated with devotion arises when Brahman is [regarded as having been] born Prior to birth, all [is] unborn, therefore he [Dharma, Jīva is] traditionally known as pitiable

अतो वक्ष्याम्यकार्पण्यमजाति समतां गतम् ।

यथा न जायते किञ्चिज्जायमानं समन्ततः ॥ २ ॥

(२) अन्वयः— अतः अकार्पण्यम् अजाति समतां गतं वक्ष्यामि यथा समन्ततः जायमान किञ्चित् न जायते ।

आत्मा ह्याकाशवज्जीवैर्घटाकाशैरिवोदितः ।

घटादिवच्च संघातैर्जातावेतन्निर्दर्शनम् ॥ ३ ॥

(३) अन्वयः— आत्मा हि आकाशवत् जीवैः घटाकाशैः इव उदितः, घटादिवत् च संघातैः (उदितः), जातौ एतत् निर्दर्शनम् ।

घटादिषु प्रलीनेषु घटाकाशादयो यथा ।

आकाशे संप्रलीयन्ते तद्वज्जीवा इहात्मनि ॥ ४ ॥

(४) अन्वयः— यथा घटादिषु प्रलीनेषु घटाकाशादयः आकाशे संप्रलीयन्ते, तद्वत् जीवाः इह आत्मनि (संप्रलीयन्ते) ।

यथैकस्मिन्घटाकाशे रजोधूमादिभिर्युते ।

न सर्वे संप्रयुज्यन्ते तद्वज्जीवाः सुखादिभिः ॥ ५ ॥

(५) अन्वयः— यथा रजोधूमादिभिः युते एकस्मिन् घटाकाशे सर्वे (घटाकाशाः) न संप्रयुज्यन्ते, तद्वत् जीवाः सुखादिभिः (न संप्रयुज्यन्ते) ।

(२) I shall therefore speak of the non-pitiableness [which is] without birth, maintaining sameness throughout, so that anything [supposed as] being born all around is not [really] born

(३) Ātman like the Ākāśa rises up indeed in [the form of] Jīvas [individual souls] like Ghaṭākāśas [spaces enclosed by earthen jars], and in [the form of] aggregates [bodies etc] like earthen jar etc. This [is] the illustration in [the matter of] birth [or, origination]

(४) As the earthen jar etc. being dissolved, Ghaṭākāśa etc. are dissolved in the Ākāśa, so [are dissolved] the individual souls here in Ātman.

(५) As when one Ghaṭākāśa is connected with dust, smoke etc, not all [Ghaṭākāśas] are associated [with them], so [are] the individual souls with happiness etc.

रूपकार्यसमाख्याश्च भिद्यन्ते तत्र तत्र वै ।

आकाशस्य न भेदोऽस्ति तद्वर्जिवेषु निर्णयः ॥ ६ ॥

(६) अन्वयः— तत्र तत्र वै रूपकार्यसमाख्या. च भिद्यन्ते, आकाशस्य भेदः न अस्ति, तद्वत् जीवेषु निर्णयः ।

नाकाशस्य घटाकाशो विकारावयवौ यथा ।

नैवात्मनः सदा जीवो विकारावयवौ तथा ॥ ७ ॥

(७) अन्वयः— यथा आकाशस्य घटाकाशः विकारावयवौ न, तथा आत्मनः सदा जीवः विकारावयवौ न एव ।

यथा भवति बालानां गगनं मलिनं मलैः ।

तथा भवत्यबुद्धानामात्मापि मलिनो मलैः ॥ ८ ॥

(८) अन्वयः— यथा बालानां गगनं मलैः मलिनं भवति तथा अबुद्धानाम् आत्मा अपि मलैः मलिनो भवति ।

मरणे संभवे चैव गत्यागमनयोरपि ।

स्थितौ सर्वशरीरेषु आकाशेनाविलक्षणः ॥ ९ ॥

(९) अन्वयः— मरणे संभवे च एव, गत्यागमनयोः अपि, स्थितौ, सर्वशरीरेषु आकाशेन अविलक्षणः (आत्मा) ।

(6) In the various cases [lit there and there] indeed, form, function and name [do] differ, [but] there is no splitting up of the Ākāśa, so the upshot in [respect of] the individual souls

(7) As the Ghatakāśa [is] no transformation or portion of the Akāśa, similarly [is] the individual soul always no transformation or portion of Ātman.

(8) As the sky becomes to [that is, in the opinion of] the children soiled owing to impurities, similarly Ātman also becomes to [that is, in the opinion of] the non-wise, soiled owing to impurities

(9) In death and verily in birth, in going and coming as well, in remaining in position, in all bodies, [Ātman is] not dissimilar to the Akāśa

संघाताः स्वप्नवत्सर्व आत्ममायाविसर्जिताः ।

आधिक्ये सर्वसाम्ये वा नोपपत्तिर्हि विद्यते ॥ १० ॥

(१०) अन्वयः— सर्वे संघाताः स्वप्नवत् आत्ममायाविसर्जिताः, आधिक्ये सर्वसाम्ये वा उपपत्तिः हि न विद्यते ।

रसादयो हि ये कोशा व्याख्यातास्तैत्तिरीयके ।

तेषामात्मा परो जीवः खं यथा संप्रकाशितः ॥ ११ ॥

(११) अन्वयः— ये हि रसादयः कोशाः तैत्तिरीयके व्याख्याताः तेषाम् आत्मा परः जीवः यथा खं संप्रकाशितः ।

द्वयोर्द्वयोर्मधुज्ञाने परं ब्रह्म प्रकाशितम् ।

पृथिव्यामुदरे चैव यथाकाशः प्रकाशितः ॥ १२ ॥

(१२) अन्वयः— मधुज्ञाने द्वयोः द्वयोः परं ब्रह्म प्रकाशितम्, यथा पृथिव्याम् उदरे च एव आकाशः प्रकाशितः ।

जीवात्मनोरनन्यत्वमभेदेन प्रशस्यते ।

नानात्वं निन्द्यते यच्च तदेवं हि समञ्जसम् ॥ १३ ॥

(१३) अन्वयः— यत् जीवात्मनोः अनन्यत्वम् अभेदेन प्रशस्यते, नानात्वं च निन्द्यते, तत् हि एवं समञ्जसम् ।

(10) All aggregates are set forth by the Māyā of Ātman, like dream In [respect of] [their] superiority or equality every where, there does not exist any proper ground [which would enable us to prove that the samghātas are real]

(11) The sheaths, essence etc that are indeed expounded in the Taittirīyaka [upanīśad] -- of them, the supreme Jīva is clearly shown up as Ātman, like Ākāśa

(12) In the Madhu-jñāna [that is, Madhuvīdyā chapter in the Bṛhadāraṇyakopaniśad], in the various [or, in each of the] pairs [described as Ādhidaiva and Adhvātma] is shown up the Highest Brahman, as Ākāśa is shown up in the earth and in the belly itself

(13) That the identity of Jīva and Ātman without any difference, is praised and variety [or, multiplicity] is censured—that is indeed rational only thus [by assuming that Jīva is the creation of Māyā].

जीवात्मनोः पृथक्त्वं यत्प्रागुत्पत्तेः प्रकीर्तितम् ।

भविष्यद्ब्रुवत्या गौणं तन्मुख्यत्वं हि न युज्यते ॥ १४ ॥

(१४) अन्वय. — उत्पत्ते. प्राक् यत् जीवात्मनोः पृथक्त्वं प्रकीर्तितम् तत् भविष्यद्ब्रुवत्या गौणम्, मुख्यत्वं हि न युज्यते ।

मृल्लोहविस्फुलिङ्गाद्यैः सृष्टिर्या चोदितान्यथा ।

उपायः सोऽवताराय नास्ति भेदः कथंचन ॥ १५ ॥

(१५) अन्वय — या मृल्लोहविस्फुलिङ्गाद्यैः अन्यथा सृष्टिः चोदिता, सः अवताराय उपायः, भेदः कथंचन न अस्ति ।

आश्रमास्त्रिविधा हीनमध्यमोत्कृष्टदृष्टयः ।

उपासनोपदिष्टेयं तदर्थमनुकम्पया ॥ १६ ॥

(१६) अन्वयः — हीनमध्यमोत्कृष्टदृष्टयः त्रिविधाः आश्रमाः; इयम् उपासना तदर्थम् अनुकम्पया उपदिष्टा ।

स्वसिद्धान्तव्यवस्थासु द्वैतिनो निश्चिता दृढम् ।

परस्परं विरुध्यन्ते तैरयं न विरुध्यते ॥ १७ ॥

(१७) अन्वयः — द्वैतिनः स्वसिद्धान्तव्यवस्थासु दृढं निश्चिताः; (द्वैतिनः) परस्परं विरुध्यन्ते, तैः अयम् (आत्मैकत्वदर्शनपक्षः) न विरुध्यते ।

(14) What separateness of Jiva and Ātman prior to creation, has been declared, that [is] figurative, referring [as it does] to the state to come, [to regard it as having] the nature of the primary [sense] indeed does not fit in

(15) The creation which has been authoritatively mentioned otherwise by [illustrations of] earth, iron, sparks etc, that [is] a device for the grasping [of the true position], no difference whatsoever [between Jiva and Ātman] exists.

(16) [There are] three-fold stages of life, having low, middle and excellent vision, this [mode of] worship is prescribed for them, out of compassion [by the śruti]

(17) The dualists are firmly fixed in [their] laying out of their conclusions, they contradict one another, this [Ajātivāda] does not conflict with them.

अद्वैतं परमार्थो हि द्वैतं तद्भेद उच्यते ।

तेषामुभयथा द्वैतं तेनायं न विरुध्यते ॥ १८ ॥

(१८) अन्वयः— अद्वैतं हि परमार्थः, द्वैत तद्भेदः उच्यते, तेषां (द्वैतिनाम्) उभयथा द्वैतम्, तेन अयं न विरुध्यते ।

मायया भिद्यते ह्येतन्नान्यथाजं कथंचन ।

तत्त्वतो भिद्यमाने हि मर्त्यताममृतं व्रजेत् ॥ १९ ॥

(१९) अन्वयः— एतत् हि अजम् (अद्वैत) मायया भिद्यते, अन्यथा कथंचन न, तत्त्वतः हि भिद्यमाने अमृत मर्त्यता व्रजेत् ।

अजातस्यैव भावस्य जातिमिच्छन्ति वादिनः ।

अजातो ह्यमृतो भावो मर्त्यतां कथमेष्यति ॥ २० ॥

(२०) अन्वयः— वादिनः अजातस्य एव भावस्य जातिम् इच्छन्ति, अजातः अमृतः भावः हि कथं मर्त्यताम् एष्यति ।

न भवत्यमृतं मर्त्यं न मर्त्यममृतं तथा ।

प्रकृतेरन्यथाभावो न कथंचिद्भविष्यति ॥ २१ ॥

(२१) अन्वयः— अमृतं मर्त्यं न भवति, तथा मर्त्यम् अमृतं (न भवति), प्रकृतेः अन्यथाभावः कथंचित् न भविष्यति ।

(18) Non-duality [is] indeed the highest reality, duality is spoken of as its outcome [or, modification]. For them [the dualists, exists] duality in both ways, therefore [or, with that dvaita] this [advaita] does not conflict

(19) This unborn [advaita] indeed becomes modified [or, different] through Māyā, not otherwise under any circumstances. If indeed it were to be modified in reality, the immortal would go the way of mortality !

(20) The disputants [dvaitins] wish [to prove] the origination of the entity [which is] verily unoriginated. How indeed can an unborn [and therefore] immortal entity, pass on to mortality ?

(21) The immortal does not become mortal, nor likewise the mortal immortal. There would not be under any circumstances, a change otherwise of [one's] nature

स्वभावेनामृतो यस्य भावो गच्छति मर्त्यताम् ।

कृतकेनामृतस्तस्य कथं स्थास्यति निश्चलः ॥ २२ ॥

(२२) अन्वयः— यस्य स्वभावेन अमृतः भावः मर्त्यता गच्छति तस्य कृतकेन अमृतः कथं निश्चलः स्थास्यति ।

भूततोऽभूततो वापि सृज्यमाने समा श्रुतिः ।

निश्चितं युक्तियुक्तं च यच्चद्भवति नेतरत् ॥ २३ ॥

(२३) अन्वयः— भूततः वा अभूततः अपि सृज्यमाने श्रुतिः समा, यत् युक्तियुक्तं निश्चितं च तत् भवति इतरत् न (भवति) ।

नेह नानेति चाम्नायादिन्द्रो मायाभिरित्यपि ।

अजायमानो बहुधा मायया जायते तु सः ॥ २४ ॥

(२४) अन्वयः— न इह नाना इति च, इन्द्रः मायाभिः इति अपि, अजायमानः सः तु मायया बहुधा जायते इति आम्नायात् ।

संभूतेरपवादाच्च संभवः प्रतिषिध्यते ।

को न्वेनं जनयेदिति कारणं प्रतिषिध्यते ॥ २५ ॥

(२५) अन्वयः— संभूतेः अपवादात् च संभवः प्रतिषिध्यते, कः नु एनं जनयेत् इति कारणं प्रतिषिध्यते ।

(२२) [He] for whom [that is, in whose opinion] an entity immortal in [its] own nature, goes to mortality,—how will the immortal of his [that is admitted by him] artificially made [subject to artificial effort], remain changeless [or, unmoving] ?

(२३) In [the matter of] being created, whether from the [already] existent, or from the non-existent also, the Sruti [is] equal [that is, supporting both the views] What is associated [or, fortified] with logical reasoning and ascertained, holds, not the other

(२४) And from the Sruti text ‘ No multiple here, ’ [from the Sruti text] ‘ Indra by means of Māyā powers ’ as well, [from the Sruti text] ‘ He being unborn is however born in various ways through Māyā ’,

(२५) and from the denial of origination [in the Īsāvāsyopaniṣad], origination is barred out By [the Sruti] ‘ Who possibly (nu) would produce this [Ātman] ? ’ the cause [of origination] is barred out

स एष नेति नेतीति व्याख्यातं निहृते यतः ।

सर्वमग्राह्यभावेन हेतुनाजं प्रकाशते ॥ २६ ॥

(२६) अन्वयः— यतः स एष. न इति न इति व्याख्यातम्
अग्राह्यभावेन हेतुना सर्वं निहृते, अज प्रकाशते ।

सतो हि मायया जन्म युज्यते न तु तत्त्वतः ।

तत्त्वतो जायते यस्य जातं तस्य हि जायते ॥ २७ ॥

(२७) अन्वयः— सतः जन्म मायया हि युज्यते, न तु तत्त्वतः,
यस्य तत्त्वतः जायते तस्य हि जातं जायते ।

असतो मायया जन्म तत्त्वतो नैव युज्यते ।

बन्ध्यापुत्रो न तत्त्वेन मायया वापि जायते ॥ २८ ॥

(२८) अन्वयः— असतः मायया, तत्त्वत. जन्म न एव युज्यते,
बन्ध्यापुत्रः तत्त्वेन मायया वा अपि न जायते ।

यथा स्वप्ने द्वयाभासं स्पन्दते मायया मनः ।

तथा जाग्रद्द्वयाभासं स्पन्दते मायया मनः ॥ २९ ॥

(२९) अन्वयः— यथा मायया मन. स्वप्ने द्वयाभासं स्पन्दते तथा
मायया मनः जाग्रत् द्वयाभासं स्पन्दते ।

(२६) As the explanation viz ' This one, he [is] not, [is] not ' denies [or, conceals] all by the reason of the incomprehensibility [of Ātman], the unborn [Ātman] shines forth

(२७) The birth of the existent is indeed reasonable through Māyā, but not in reality For whom [that is, in whose opinion] is born [the existent] in reality, for him [that is, he would have to admit] indeed the [already] born is born !

(२८) The birth of the non-existent [either] through Māyā [or] in reality is assuredly not reasonable, the son of a barren woman is not born either in reality or through Māyā even

(२९) As through Māyā the mind in dream vibrates into the appearance of two [grāhya and grāhaka], so through Māyā the mind in the waking state vibrates into the appearance of two [grāhya and grāhaka]

अद्वयं च द्रयाभासं मनः स्वप्ने न संशयः ।

अद्वयं च द्रयाभासं तथा जाग्रन्न संशयः ॥ ३० ॥

(३०) अन्वयः— स्वप्ने च अद्वय मनः द्रयाभासं, न संशयः, तथा जाग्रत् च अद्वयं (मनः) द्रयाभासं, न संशयः ।

मनोदृश्यमिदं द्वैतं यत्किञ्चित्सचराचरम् ।

मनसो ह्यमनीभावे द्वैतं नैवोपलभ्यते ॥ ३१ ॥

(३१) अन्वयः— इदं यत्किञ्चित् सचराचरं द्वैतं मनोदृश्यम्, मनसः अमनीभावे हि द्वैतं न एव उपलभ्यते ।

आत्मसत्यानुबोधेन न संकल्पयते यदा ।

अमनस्तां तदा याति ग्राह्याभावे तदग्रहम् ॥ ३२ ॥

(३२) अन्वयः— यदा आत्मसत्यानुबोधेन (मनः) न संकल्पयते तदा अमनस्तां याति, ग्राह्याभावे तत् अग्रहम् ।

अकल्पकमजं ज्ञानं ज्ञेयाभिन्नं प्रचक्षते ।

ब्रह्म ज्ञेयमजं नित्यमजेनाजं विबुध्यते ॥ ३३ ॥

(३३) अन्वयः— अकल्पकम् अजं ज्ञानं ज्ञेयाभिन्नं प्रचक्षते, अजं नित्यं ब्रह्म ज्ञेयम्, अजम् अजेन विबुध्यते ।

(३०) In dream again, the non-dual mind [is] appearing as dual, no doubt [about it], and similarly in the waking state, the non-dual mind [is] appearing as dual, no doubt

(३१) [All] this duality whatsoever, comprising the movable and the immovable, [is] perceivable by the mind, when the mind has indeed become non-mind, duality is assuredly not experienced

(३२) When [the mind] does not imagine owing to the comprehension of the truth about [or, namely] Ātman, [it] goes to the state of non-mind, it [is] without cognition in the absence of the cognisable.

(३३) They assert the jñāna free from imagination [and] unborn as [being] not different from the knowable Brahman [is] the knowable, unborn [and] eternal [Thus] is made known the unborn by the unborn.

निगृहीतस्य मनसो निर्विकल्पस्य धीमतः ।

प्रचारः स तु विज्ञेयः सुषुप्तेऽन्यो न तत्समः ॥ ३४ ॥

(३४) अन्वयः— निगृहीतस्य निर्विकल्पस्य धीमतः मनसः सः

प्रचारः तु विज्ञेयः, सुषुप्ते अन्यः (प्रचारः), तत्समः न ।

लीयते हि सुषुप्ते तन्निगृहीतं न लीयते ।

तदेव निर्भयं ब्रह्म ज्ञानालोकं समन्ततः ॥ ३५ ॥

(३५) अन्वयः— सुषुप्ते हि तत् (मनः) लीयते, निगृहीत (तत्)

न लीयते, तत् एव निर्भयं समन्ततः ज्ञानालोकं ब्रह्म ।

अजमनिद्रमस्वप्नमनामकमरूपकम् ।

सकृद्विभातं सर्वज्ञं नोपचारः कथंचन ॥ ३६ ॥

(३६) अन्वयः— (ब्रह्म) अजम्, अनिद्रम्, अस्वप्नम्, अनामकम्,

अरूपकं, सकृद्विभातं, सर्वज्ञम्, कथंचन न उपचारः ।

सर्वाभिलापविगतः सर्वचिन्तासमुत्थितः ।

सुप्रशान्तः सकृज्ज्योतिः समाधिरचलोऽभयः ॥ ३७ ॥

(३७) अन्वयः— सर्वाभिलापविगतः सर्वचिन्तासमुत्थितः सुप्रशान्तः

सकृज्ज्योतिः अचलः अभयः समाधिः ।

(३४) But that procedure of the mind completely controlled [and] free from imagination, endowed with discernment [or, of the discerning person] has to be known properly, [the procedure of the mind] in deep sleep [is] different, not like that [of the Nigrahta mind, described above]

(३५) In deep sleep indeed, it [the mind] is laid low, completely controlled [it] is not laid low That itself [is] the Brahman void of fear, with the illumination of jñāna all around,

(३६) unborn, without sleep, without dream, without name, without form, flashing up once for all, [and] omniscient [There is in this description of Brahman] no figurative use in any way whatever

(३७) [That is] the intense concentration, gone beyond all statement in words, risen above all thought, completely calm, illumination once for all, unmoving [and] free from fear.

ग्रहो न तत्र नोत्सर्गश्चिन्ता यत्र न विद्यते ।

आत्मसंस्थं तदा ज्ञानमजाति समतां गतम् ॥ ३८ ॥

(३८) अन्वय — यत्र चिन्ता न विद्यते तत्र ग्रह न, उत्सर्गः न, तदा आत्मसंस्थं ज्ञान अजाति समता गतम् ।

अस्पर्शयोगो वै नाम दुर्दर्शः सर्वयोगिभिः ।

योगिनो बिभ्यति ह्यस्मादभये भयदर्शिनः ॥ ३९ ॥

(३९) अन्वय.— सर्वयोगिभिः दुर्दर्शः अस्पर्शयोगः वै नाम, अभये भयदर्शिनः योगिन हि अस्मात् बिभ्यति ।

मनसो निग्रहायत्तमभयं सर्वयोगिनाम् ।

दुःखक्षयः प्रबोधश्चाप्यक्षया शान्तिरेव च ॥ ४० ॥

(४०) अन्वय.— सर्वयोगिना मनस. निग्रहायत्तम् अभयम्, दुःख-क्षयः प्रबोधः अपि च, अक्षया शान्तिः एव च ।

उत्सेक उदधेर्यद्वत्कुशाग्रेणैकबिन्दुना ।

मनसो निग्रहस्तद्वद्भवेदपरिखेदतः ॥ ४१ ॥

(४१) अन्वयः— यद्वत् कुशाग्रेण एकबिन्दुना उदधेः उत्सेक. तद्वत् अपरिखेदत मनसः निग्रह. भवेत् ।

(३८) Where there does not exist thought, there [is] no taking up [that is, apprehension], no giving up [either] At that time the jñāna well set in itself [or, in the Ātman], [is] non-originated [and] remaining the same [lit going to sameness]

(३९) [This is] verily, the 'non-touch-Yoga' by name, difficult to be realised by all [ordinary] Yogins, the Yogins are indeed afraid of it, seeing fear in something free from fear

(४०) For all Yogins, depending upon the control of the mind, [are] absence of fear, destruction of misery, and complete awakening and eternal peace itself

(४१) As [there would be] the draining out of the sea by one drop [of water at a time] by means of the point of [a blade of] Kuśa grass, so would be the control of the mind without all out toiling

उपायेन निगृह्णीयाद्विक्षिप्तं कामभोगयोः ।

सुप्रसन्नं लये चैव यथा कामो लयस्तथा ॥ ४२ ॥

(४२) अन्वयः— कामभोगयोः विक्षिप्तं लये च एव सुप्रसन्नं (मन) उपायेन निगृह्णीयात्, यथा कामः तथा लयः (अनर्थहेतुः) ।

दुःखं सर्वमनुस्मृत्य कामभोगान्निवर्तयेत् ।

अजं सर्वमनुस्मृत्य जातं नैव तु पश्यति ॥ ४३ ॥

(४३) अन्वयः— सर्वं दुःखम् अनुस्मृत्य कामभोगान् निवर्तयेत्, सर्वं अजम् अनुस्मृत्य जातं तु न एव पश्यति ।

लये संबोधयेच्चित्तं विक्षिप्तं शमयेत्पुनः ।

सकषायं विजानीयात्समप्राप्तं न चालयेत् ॥ ४४ ॥

(४४) अन्वयः— लये चित्तं संबोधयेत्, विक्षिप्तं (चित्तं) पुनः शमयेत्, सकषायं (चित्तं) विजानीयात्, समप्राप्तं (चित्तं) न चालयेत् ।

नास्वादयेत्सुखं तत्र निःसंगः प्रज्ञया भवेत् ।

निश्चलं निश्चरच्चित्तमेकीकुर्यात्प्रयत्नतः ॥ ४५ ॥

(४५) अन्वयः— तत्र सुखं न आस्वादयेत्, प्रज्ञया निःसंगः भवेत्, प्रयत्नतः मिश्रलं निश्चरत् चित्तम् एकीकुर्यात् ।

(42) By [the prescribed] means, one should control [the mind] tossed about in desire and enjoyment and also quite at ease in the lying low [state], as desire, so the lying low [both states are equally undesirable and harmful]

(43) Having continually (*anu*) remembered all [to be] misery, one should turn back [the mind from] desires and enjoyments, having continually remembered all [to be] unborn, one assuredly does not see the born for the matter of that (*tu*)

(44) One should fully awaken the mind [when] in the lying low [state], should pacify [it] again [when] tossed about, should know [it] particularly [to be] with passion, [and] should not shake [it] up [when] attained to equilibrium.

(45) One should not relish pleasure there [in Samādhi], one should be free from attachment through discernment, one should unify, by effort, the steadied mind [if it be] moving out [towards objects of enjoyment].

यदा न लीयते चित्तं न च विक्षिप्यते पुनः ।

अनिङ्गनमनाभासं निष्पन्नं ब्रह्म तत्तदा ॥ ४६ ॥

(४६) अन्वयः— यदा चित्तं न लीयते, पुनः च न विक्षिप्यते तदा तत् अनिङ्गनम् अनाभासं (सत्) ब्रह्म निष्पन्नम् ।

स्वस्थं शान्तं सनिर्वाणमकथ्य सुखमुत्तमम् ।

अजमजेन ज्ञेयेन सर्वज्ञं परिचक्षते ॥ ४७ ॥

(४७) अन्वय — स्वस्थं शान्तं सनिर्वाणम् अकथ्यम् उत्तमं सुखम् ज्ञेयेन अजेन अज परिचक्षते ।

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।

एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ ४८ ॥

(४८) अन्वयः— कश्चित् जीव न जायते, अस्य संभवः न विद्यते, एतत् तत् उत्तमं सत्यं यत्र किञ्चित् न जायते ।

इति गौडपादीयकारिकाया तृतीयं प्रकरणम् ।

चतुर्थ प्रकरणम् ।

ज्ञानेनाकाशकल्पेन धर्मान्यो गगनोपमान् ।

ज्ञेयाभिन्नेन संबुद्धस्तं वन्दे द्विपदां वरम् ॥ १ ॥

(१) अन्वय — यः आकाशकल्पेन ज्ञेयाभिन्नेन ज्ञानेन गगनोपमान् धर्मान् संबुद्धः तं द्विपदा वरं वन्दे ।

(46) When the mind does not lie low, and is not again tossed about, then that [being] without movement, and not presenting any appearance, culminates into Brahman

(47) Resting in itself, calm, with Nirvāna, indescribable, highest happiness, unborn [and one] with the unborn knowable, omniscient—[thus of it] they say

(48) No creature whatever is born, no origination of it exists [or, takes place] This [is] that highest truth where nothing whatever is born

Here ends the Third Chapter in the Gaudapāda-kārikā

FOURTH CHAPTER

(1) I salute that best of the bipeds, who by jñāna almost like the sky [and] not different from the knowable, fully realised the entities [or, jīvas, individual souls] comparable to the sky

अस्पर्शयोगो वै नाम सर्वसत्त्वसुखो हितः ॥

अविवादोऽविरुद्धश्च देशितस्तं नमाम्यहम् ॥ २ ॥

(२) अन्वयः— (येन) सर्वसत्त्वसुखः हितः अविवादः अविरुद्धः च अस्पर्शयोगः वै नाम देशितः तम् अहं नमामि ।

भूतस्य जातिमिच्छन्ति वादिनः केचिदेव हि ।

अभूतस्यापरे धीरा विवदन्तः परस्परम् ॥ ३ ॥

(३) अन्वयः— केचित् एव वादिनः हि भूतस्य जातिम् इच्छन्ति, अपरे धीराः अभूतस्य (जातिम् इच्छन्ति), परस्परं विवदन्तः (एवम् एते) ।

भूतं न जायते किञ्चिद्भूतं नैव जायते ।

विवदन्तो द्वया ह्येवमजातिं ख्यापयन्ति ते ॥ ४ ॥

(४) अन्वयः— भूतं किञ्चित् न जायते, अभूतं (किञ्चित्) न एव जायते, एव विवदन्तः ते द्वयाः हि अजातिं ख्यापयन्ति ।

ख्याप्यमानां जातिं तैरनुमोदामहे वयम् ।

विवदामो न तैः सार्धमविवादं निबोधत ॥ ५ ॥

(५) अन्वयः— वयं तैः ख्याप्यमानाम् अजातिम् अनुमोदामहे, तैः सार्धं न विवदामः, (अजातिम्) अविवादं निबोधत ।

(२) I bow down to him [by whom] was preached the non-touch-Yoga verily so called, [which is for] the pleasure of all beings, beneficial, without any dispute and unopposed

(३) Some disputants indeed fancy the origination of the existent, other intelligent [disputants], of the non-existent, [thus they are seen] disputing with one another

(४) No existent whatever is originated, a non-existent is assuredly not originated, those dualists [disputants] indeed disputing thus proclaim non-origination

(५) We endorse the non-origination proclaimed by them, we dispute not with them Know [how the ajātivāda is] free from dispute

अजातस्यैव धर्मस्य जातिमिच्छन्ति वादिनः ।

अजातो ह्यमृतो धर्मो मर्त्यतां कथमेव्यति ॥ ६ ॥

(६) अन्वयः— वादिनः अजातस्य एव धर्मस्य जातिम् इच्छन्ति;
अजातः हि अमृतः धर्मः, (सः) कथं मर्त्यताम् एव्यति ?

न भवत्यमृतं मर्त्यं न मर्त्यममृतं तथा ।

प्रकृतेरन्यथाभावो न कथंचिद्विष्यति ॥ ७ ॥

(७) अन्वयः— अमृतं मर्त्यं न भवति, तथा मर्त्यम् अमृतं न
(भवति); प्रकृतेः अन्यथाभावः कथंचित् न विष्यति ।

स्वभावेनामृतो यस्य धर्मो गच्छति मर्त्यताम् ।

कृतकेनामृतस्तस्य कथं स्थास्यति निश्चलः ॥ ८ ॥

(८) अन्वयः— यस्य स्वभावेन अमृतं धर्मः मर्त्यतां गच्छति तस्य
कृतकेन अमृतः कथं निश्चलः स्थास्यति ?

सांसिद्धिकी स्वाभाविकी सहजा अकृता च या ।

प्रकृतिः सेति विज्ञेया स्वभावं न जहाति या ॥ ९ ॥

(९) अन्वयः— या सांसिद्धिकी स्वाभाविकी सहजा अकृता च, या
स्वभावः न जहाति, सा प्रकृतिः इति विज्ञेया ।

(6) The disputants [dvaitins] wish [to prove] the origination of the entity [which is] verily unoriginated. How indeed can an unborn [and therefore] immortal entity, pass on to mortality ?

(7) The immortal does not become mortal, nor likewise the mortal immortal. There would not be under any circumstances, a change otherwise of [one's] nature.

(8) [He] for whom [that is, in whose opinion] an entity immortal in [its] own nature, goes to mortality—how will the immortal of his [that is, admitted by him] artificially made [or, subject to artificial effort], remain changeless [or, unmoving] ?

(9) That should be well known as nature which [is] fully established, natural, inborn and not made [artificially], [and] which does not abandon [its] own nature.

जरामरणनिर्मुक्ताः सर्वे धर्माः स्वभावतः ।

जरामरणमिच्छन्तश्च्यवन्ते तन्मनीषया ॥ १० ॥

(१०) अन्वयः— सर्वे धर्माः स्वभावतः जरामरणनिर्मुक्ताः, जरामरणम् इच्छन्तः (ते) तन्मनीषया च्यवन्ते ।

कारणं यस्य वै कार्यं कारणं तस्य जायते ।

जायमानं कथमजं भिन्नं नित्यं कथं च तत् ॥ ११ ॥

(११) अन्वयः— यस्य वै कारणं कार्यं तस्य कारणं जायते; जायमानं कथम् अजम् ? भिन्नं च तत् कथं नित्यम् ?

कारणाद्यद्यनन्यत्वमतः कार्यमजं यदि ।

जायमानाद्धि वै कार्यात्कारणं ते कथं ध्रुवम् ॥ १२ ॥

(१२) अन्वयः— यदि कारणात् अनन्यत्वम्, अतः यदि कार्यम् अजम्, (तर्हि) ते जायमानात् वै कार्यात् हि (अनन्यं) कारणं कथं ध्रुवम् ?

अजाद्वै जायते यस्य दृष्टान्तस्तस्य नास्ति वै ।

जाताच्च जायमानस्य नव्यवस्था प्रसज्यते ॥ १३ ॥

(१३) अन्वयः— यस्य वै अजात् जायते तस्य वै दृष्टान्तः न अस्ति, जातात् च जायमानस्य नव्यवस्था प्रसज्यते ।

(10) All entities [are] by nature freed from old age and death. Wishing for old age and death, they deviate [from their nature] by the thought of them.

(11) For whom indeed [that is, who holds that] the cause [is] the effect, for him [that is, he would have to admit that] the cause is originated, [if the cause is] being originated, how [can it be] unborn and how again [can] that [if] modified [be] eternal ?

(12) If [it is argued by you that there is] non-difference [of the effect] from the cause, and therefore if the effect [is regarded as] unoriginated, how [can] your cause indeed [which is non-different] from the effect being originated [be spoken of by you as] unchanging ?

(13) For whom [that is, in whose opinion] [the effect] is originated from the unoriginated [cause], for him there is assuredly no illustration [to corroborate his theory], and [in the case] of [the effect] being originated from the originated, there would be the undesirable contingency of the *regressus ad infinitum*.

हेतोरादिः फलं येषामादिर्हेतुः फलस्य च ।

हेतोः फलस्य चानादिः कथं तैरुपवर्ण्यते ॥ १४ ॥

(१४) अन्वयः— येषां हेतोः आदिः फलम्, हेतुः च फलस्य आदिः, तैः कथं हेतोः फलस्य च अनादिः उपवर्ण्यते ?

हेतोरादिः फलं येषामादिर्हेतुः फलस्य च ।

तथा जन्म भवेत्तेषां पुत्राज्जन्म पितुर्यथा ॥ १५ ॥

(१५) अन्वयः— येषां हेतोः आदिः फलम्, हेतुः च फलस्य आदिः, यथा पुत्रात् पितुः जन्म तथा तेषां जन्म भवेत् ।

संभवे हेतुफलयोरेषितव्यः क्रमस्त्वया ।

युगपत्संभवे यस्मादसंबन्धो विषाणवत् ॥ १६ ॥

(१६) अन्वयः— हेतुफलयोः संभवे त्वया क्रमः एषितव्यः, यस्मात् युगपत्संभवे विषाणवत् असंबन्धः ।

(१४) For whom [that is, in whose opinion] the effect [is] the producer [or, beginning] of the cause and the cause [is] the producer [or, beginning] of the effect—how can be [nonchalantly] described by them, the beginningless of the cause as well as the effect ?

(१५) For whom [that is, in whose opinion] the effect [is] the producer [or, beginning] of the cause and the cause [is] the producer [or, beginning] of the effect, for them, there would be the birth in the same manner as the birth of the father from the son !

(१६) In the [case of] origination of the cause and effect [if admitted], the order [in which this takes place] has got to be searched after by you, in as much as (*yasmāt*) in the [case of] simultaneous origination [of cause and effect], [there would be] the absence of [mutual] connection, like the [left and right] horns [of a bull]

फलादुत्पद्यमानः सन्न ते हेतुः प्रसिध्यति । ✓

अप्रसिद्धः कथं हेतुः फलमुत्पादयिष्यति ॥ १७ ॥

(१७) अन्वयः— फलात् उत्पद्यमानः सन् ते हेतुः न प्रसिध्यति, कथम् अप्रसिद्धः हेतुः फलम् उत्पादयिष्यति ?

यदि हेतोः फलात्सिद्धिः फलसिद्धिश्च हेतुतः । ✓

कतरत्पूर्वनिष्पन्नं यस्य सिद्धिरपेक्षया ॥ १८ ॥

(१८) अन्वयः— यदि फलात् हेतोः सिद्धिः, हेतुतः च फलसिद्धिः, (तर्हि) यस्य अपेक्षया सिद्धिः (तत्) कतरत् पूर्वनिष्पन्नम् ?

अशक्तिरपरिज्ञानं क्रमकोपोऽथ वा पुनः ।

एवं हि सर्वथा बुद्धैरजातिः परिदीपिता ॥ १९ ॥

(१९) अन्वयः— अशक्तिः, अपरिज्ञानम्, अथ वा पुनः क्रमकोपः, एवं हि बुद्धैः सर्वथा अजातिः परिदीपिता । ✓

बीजाङ्कुराख्यो दृष्टान्तः सदा साध्यसमो हि सः ।

न हि साध्यसमो हेतुः सिद्धौ साध्यस्य युज्यते ॥ २० ॥

(२०) अन्वयः— सः बीजाङ्कुराख्यः दृष्टान्तः हि सदा साध्यसमः, साध्यसम हेतुः हि साध्यस्य सिद्धौ न युज्यते ।

(17) Your cause being brought into being from the effect, would not be substantiated, how will the unsubstantiated cause produce the effect ?

(18) If [there is] the substantiation of the cause from the effect and the substantiation of the effect from the cause, which one [of the two is] produced first, whose substantiation [is] dependent [upon the other] ?

(19) Incapability [of the hetu to prove the sādhyā], the absence of full knowledge [about what is prior and what is posterior], the violation again of [the reasonable] order—in view of this [or, thus] indeed, non-origination in every way has been blazoned forth by the wise

(20) That [well-known] illustration called ' seed and sprout ' [is] indeed always in the category of (sama) ' to be proven '. Surely no reason in the category of ' to be proven ' is employed for the establishment of a thing to be proved.

पूर्वापरापरिज्ञानमजातेः परिदीपकम् ।

जायमानाद्धि वै धर्मात्कथं पूर्वं न गृह्यते ॥ २१ ॥

(२१) अन्वयः— पूर्वापरापरिज्ञानम् अजातेः परिदीपकम्, कथं हि जायमानात् धर्मात् पूर्वं न गृह्यते ?

स्वतो वा परतो वापि न किञ्चिद्वस्तु जायते ।

सदसत्सदसद्वापि न किञ्चिद्वस्तु जायते ॥ २२ ॥

(२२) अन्वयः— किञ्चित् वस्तु स्वतः वा परतः वा अपि न जायते, सत्, असत्, सदसत् वा अपि किञ्चित् वस्तु न जायते ।

हेतुर्न जायतेऽनादेः फलं चापि स्वभावतः ।

आदिर्न विद्यते यस्य तस्य ह्यादिर्न विद्यते ॥ २३ ॥

(२३) अन्वयः— स्वभावतः अनादेः हेतुः न जायते, फलं च अपि (न जायते), यस्य आदिः न विद्यते तस्य हि आदिः न विद्यते ।

प्रज्ञप्तेः सन्निमित्तत्वमन्यथा द्वयनाशतः ।

संक्षेशस्योपलब्धेश्च परतन्त्रास्तित्वा मता ॥ २४ ॥

(२४) अन्वयः— प्रज्ञप्तेः सन्निमित्तत्वम्, अन्यथा द्वयनाशतः संक्षेशस्य उपलब्धेश्च परतन्त्रास्तित्वा मता ।

(२१) The absence of full knowledge about the priority and posteriority [of cause and effect] [is] the full illuminator of non-origination How indeed can not be comprehended the [thing] prior to an entity that is being originated for the matter of that ?

(२२) Nothing whatever is originated either from itself or from something else also, nothing whatever, [whether] existent, non-existent or existent-nonexistent as well, is originated.

(२३) By [its] own nature the cause is not originated from the beginningless, and the effect too For which there is no beginning, there is no cause indeed for it

(२४) Cognition is [or, has the state of being] with [that is, due to some] cause , otherwise [there would be no prajñapti and no cognition of the dravya, so] on account of the destruction of the dual and on account of the experience of afflictions, the existence [of external objects] in the philosophy of others [is indicated as] favoured [by some]

प्रज्ञप्तेः सनिमित्तत्वमिष्यते युक्तिदर्शनात् ।

निमित्तस्यानिमित्तत्वमिष्यते भूतदर्शनात् ॥ २५ ॥

(२५) अन्वयः— युक्तिदर्शनात् प्रज्ञप्तेः सनिमित्तत्वम् इष्यते, भूत-
दर्शनात् निमित्तस्य अनिमित्तत्वम् इष्यते ।

चित्तं न संस्पृश्यत्यर्थं नार्थाभासं तथैव च ।

अभूतो हि यतश्चार्थो नार्थाभासस्ततः पृथक् ॥ २६ ॥

(२६) अन्वयः— चित्तम् अर्थं न संस्पृशति, तथा एव च न अर्था-
भासं (संस्पृशति), यतः च अर्थः हि अभूतः, अर्थाभासः ततः पृथक् न ।

निमित्तं न सदा चित्तं संस्पृश्यत्वध्वसु त्रिषु ।

अनिमित्तो विपर्यासः कथं तस्य भविष्यति ॥ २७ ॥

(२७) अन्वयः— सदा त्रिषु अध्वसु चित्तं निमित्तं न संस्पृशति, कथं
तस्य अनिमित्तः विपर्यासः भविष्यति ?

तस्मान्न जायते चित्तं चित्तदृश्यं न जायते ।

तस्य पश्यन्ति ये जातिं खे वै पश्यन्ति ते पदम् ॥ २८ ॥

(२८) अन्वयः— तस्मात् चित्तं न जायते, चित्तदृश्यं न जायते, ये
तस्य जातिं पश्यन्ति ते वै खे पदं पश्यन्ति ।

(२५) That the cognition is [or, has the state of being] with
[that is, due to some] cause, is fancied on seeing [that is, on the
strength of the presentation of the above] logical reasoning, [but]
that the cause has the state of being without a cause is fancied on
seeing [that is, on the strength of] the actual state of things [or,
the reality]

(२६) The mind does not contact the object, and similarly
indeed not the object-appearance. And because the object again [is]
non-existent, the object-appearance [is] not different from it

(२७) Ever in the three paths [of time], the mind for all time
does not contact the cause, how would there be its causeless false
impression [or, modification] ?

(२८) Therefore, the mind is not originated, the mind-per-
ceivable is not originated [either], those who perceive its origina-
tion, they verily perceive the foot [- prints of birds] in the sky !

अजातं जायते यस्मादजातिः प्रकृतिस्ततः ।

प्रकृतेरन्यथाभावो न कथंचिद्भविष्यति ॥ २९ ॥

(२९) अन्वयः— यस्मात् अजातं जायते ततः प्रकृतिः अजातिः; प्रकृतेः अन्यथाभावः कथंचित् न भविष्यति ।

अनादेरन्तवत्त्वं च संसारस्य न सेत्स्यति ।

अनन्तता चादिमतो मोक्षस्य न भविष्यति ॥ ३० ॥

(३०) अन्वयः— अनादेः संसारस्य अन्तवत्त्वं च न सेत्स्यति, आदिमतः मोक्षस्य अनन्तता च न भविष्यति ।

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।

वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ ३१ ॥

(३१) अन्वयः— यत् आदौ अन्ते च न अस्ति, वर्तमाने अपि तत् तथा (न अस्ति), वितथैः सदृशाः सन्तः (भेदाः) अवितथाः इव लक्षिताः ।

सप्रयोजनता तेषां स्वप्ने विप्रतिपद्यते ॥

तस्मादाद्यन्तवत्त्वेन मिथ्यैव खलु ते स्मृताः ॥ ३२ ॥

(३२) अन्वयः— तेषां (भेदानां) सप्रयोजनता स्वप्ने विप्रतिपद्यते, तस्मात् खलु ते आद्यन्तवत्त्वेन मिथ्या एव स्मृताः ।

(२९) Inasmuch as the unoriginated is [said to be] originated, therefore non-origination [is] [its] nature There would not be under any circumstances, a change otherwise of [one's] nature.

(३०) There would not again be resulting [or, be established] the coming to an end of the beginningless mundane creation, and there would not be the endlessness of salvation having a beginning

(३१) What is not at the beginning and at the end [is] so also in the present, existing [things] [though] similar to illusions, are noted as though real

(३२) Being possessed of a purpose in [the case of] the entities [in the waking state] is contradicted in the dream, therefore they indeed are traditionally known as unreal and nothing else (eva) on account of [their] having a beginning and an end.

सर्वे धर्मा मृषा स्वप्ने कायस्यान्तर्निदर्शनात् ।

संवृतेऽस्मिन्प्रदेशे वै भूतानां दर्शनं कुतः ॥ ३३ ॥

(३३) अन्वयः— सर्वे धर्माः स्वप्ने कायस्य अन्तः निदर्शनात् मृषा, कुतः अस्मिन् संवृते प्रदेशे भूतानां दर्शनं वै ?

न युक्तं दर्शनं गत्वा कालस्यानियमाद्गतौ ।

प्रतिबुद्धश्च वै सर्वस्तस्मिन्देशे न विद्यते ॥ ३४ ॥

(३४) अन्वयः— गतौ कालस्य अनियमात् गत्वा दर्शनं न युक्तम् ; सर्वं वै प्रतिबुद्धः च तस्मिन् देशे न विद्यते ।

मित्राद्यैः सह संमन्त्र्य संबुद्धो न प्रपद्यते ।

गृहीतं चापि यत्किञ्चित्प्रतिबुद्धो न पश्यति ॥ ३५ ॥

(३५) अन्वयः— मित्राद्यैः सह समन्त्र्य संबुद्धः न प्रपद्यते, प्रतिबुद्धः गृहीतं च अपि यत् किञ्चित् न पश्यति ।

स्वप्ने चावस्तुकः कायः पृथगन्यस्य दर्शनात् ।

यथा कायस्तथा सर्वं चित्तदृश्यमवस्तुकम् ॥ ३६ ॥

(३६) अन्वयः— स्वप्ने च अन्यस्य (कायस्य) पृथक् दर्शनात् कायः अवस्तुकः, यथा कायः तथा चित्तदृश्यं सर्वम् अवस्तुकम् ।

(३३) All entities in dream are false on account of their perception within the body Whence [can there be] the perception of existing things within this enclosed region ?

(३४) On account of the non-fixation of time [required] for the movement, the perception [of things] by [actually] going [there] [is] unwarranted , and further, [when] awakened every one is not in that region [which he had travelled over to in the dream]

(३५) Having conversed together with [his] friends etc , one [when] re-awakened does not attain [to all that], and further whatever had been taken [by one in the dream], one [when] re-awakened does not perceive

(३६) The body in the dream [is] again unsubstantial owing to the perception of another [body as] distinct [from it], as the body, so all mind-perceivable [is] unsubstantial.

ग्रहणाज्जागरितवत् तद्वेतुः स्वप्न इष्यते ।

तद्वेतुत्वाच्च तस्यैव सज्जागरितमिष्यते ॥ ३७ ॥

(३७) अन्वयः— जागरितवत् ग्रहणात् स्वप्नः तद्वेतुः इष्यते; तद्वेतुत्वाच्च तु तस्य (स्वप्नदृशः) एव जागरितं सत् इष्यते ।

उत्पादस्याप्रसिद्धत्वादजं सर्वमुदाहृतम् ।

न च भूतादभूतस्य संभवोऽस्ति कथंचन ॥ ३८ ॥

(३८) अन्वयः— उत्पादस्य अप्रसिद्धत्वात् सर्वम् अजम् उदाहृतम्, भूतात् च अभूतस्य संभवः कथंचन न अस्ति ।

असज्जागरिते दृष्ट्वा स्वप्ने पश्यति तन्मयः ।

असत्स्वप्नेऽपि दृष्ट्वा च प्रतिबुद्धो न पश्यति ॥ ३९ ॥

(३९) अन्वयः— जागरिते असत् दृष्ट्वा तन्मयः स्वप्ने पश्यति, स्वप्ने अपि च असत् दृष्ट्वा प्रतिबुद्धः न पश्यति ।

नास्त्यसद्वेतुकमसत्सदसद्वेतुकं तथा ।

सच्च सद्वेतुकं नास्ति सद्वेतुकमसत्कुतः ॥ ४० ॥

(४०) अन्वयः— असत् असद्वेतुकं न अस्ति, तथा सत् असद्वेतुकं (न अस्ति), सत् च सद्वेतुकं न अस्ति, असत् सद्वेतुकं कुतः ?

(३७) Owing to the apprehension [of objects in dream, being] similar to [that in] the waking state, dream is fancied to have that [waking state] as [its] cause And owing to [dream] having that [waking state] as the cause, the waking state is fancied to be real for him [that is, the dreamer] alone

(३८) Owing to the production not being quite established, all is laid down as unoriginated And there is no origination in any way of the non-existent from the existent

(३९) Having seen the unreal in the waking state, one being deeply absorbed in it, sees [the same] in the dream, and having seen the unreal in the dream also, one [when] reawakened sees [it] not

(४०) The unreal has not the unreal as [its] cause, likewise the real the unreal as [its] cause The real as well has not the real as [its] cause, whence [can] the unreal [have] the real as [its] cause ?

विपर्यासाद्यथा जाग्रदचिन्त्यान्भूतवत्स्पृशेत् ।

तथा स्वप्ने विपर्यासाद्धर्मास्तत्रैव पश्यति ॥ ४१ ॥

(४१) अन्वयः— यथा जाग्रत् विपर्यासात् अचिन्त्यान् भूतवत् स्पृशेत्, तथा स्वप्ने विपर्यासात् तत्र एव धर्मान् पश्यति ।

उपलम्भात्समाचारादस्तिवस्तुत्ववादिनाम् ।

जातिस्तु देशिता बुद्धैरजातेस्त्रसतां सदा ॥ ४२ ॥

(४२) अन्वयः— बुद्धैः तु उपलम्भात्, समाचारात्, अजातेः सदा त्रसताम् अस्तिवस्तुत्ववादिनाम् जाति. देशिता ।

अजातेस्त्रसतां तेषामुपलम्भाद्वियन्ति ये ।

जातिदोषा न सेत्स्यन्ति दोषोऽल्पलपो भविष्यति ॥ ४३ ॥

(४३) अन्वयः— ये उपलम्भात् वियन्ति, अजातेः त्रसतां तेषां जातिदोषाः न सेत्स्यन्ति, दोषः अपि अल्पः भविष्यति ।

उपलम्भात्समाचारान्मायाहस्ती यथोच्यते ।

उपलम्भात्समाचारादस्तिवस्तु तथोच्यते ॥ ४४ ॥

(४४) अन्वयः— यथा उपलम्भात् समाचारात् मायाहस्ती उच्यते, तथा उपलम्भात् समाचारात् अस्तिवस्तु उच्यते ।

(41) As in the waking state, one through misinterpretation may come upon [or, touch] unthinkable [objects] as though real, similarly in dream, one perceives through misinterpretation, objects there itself

(42) By the wise [lit the awakened] has been preached [the doctrine of] ' origination ' for those who contend that ' things exist [in reality] ' because of the perception [of those things] [and] of the prevailing etiquette, [and who are] ever frightened of [the doctrine of] non-origination

(43) Who, on account of the perception [of things, as though they are real] go astray,—[in the case] of those frightened of [the doctrine of] non-origination, evils due to [belief in] origination would not be forthcoming, [there] the evil again [if at all] would be negligible [lit small].

(44) As an illusion—elephant is spoken of [as real] because of perception [and] of the prevailing etiquette, similarly ' things exist ' is spoken of [as depicting a real state of things] because of perception [and] of the prevailing etiquette.

जात्याभासं चलाभासं वस्त्वाभासं तथैव च ।

अजाचलवस्तुत्वं विज्ञानं शान्तमद्वयम् ॥ ४५ ॥

(४५) अन्वयः— जात्याभासं चलाभासं तथा एव च वस्त्वाभासं विज्ञानम् अजाचलम् अवस्तुत्वं शान्तम् अद्वयम् ।

एवं न जायते चित्तमेवं धर्मा अजाः स्मृताः ।

एवमेव विज्ञानन्तो न पतन्ति विपर्यये ॥ ४६ ॥

(४६) अन्वयः— एवं चित्तं न जायते, एवं धर्माः अजाः स्मृताः, एवम् एव विज्ञानन्तः विपर्यये न पतन्ति ।

ऋजुवक्रादिकाभासमलातस्पन्दितं यथा ।

ग्रहणग्राहकाभासं विज्ञानस्पन्दितं तथा ॥ ४७ ॥

(४७) अन्वयः— यथा अलातस्पन्दितम् ऋजुवक्रादिकाभासं तथा विज्ञानस्पन्दितं ग्रहणग्राहकाभासम् ।

अस्पन्दमानमलातमनाभासमजं यथा ।

अस्पन्दमानं विज्ञानमनाभासमजं तथा ॥ ४८ ॥

(४८) अन्वयः— यथा अस्पन्दमानम् अलातम् अजम् अनाभासम्, तथा अस्पन्दमानं विज्ञानम् अजम् अनाभासम् ।

(४५) Origination-appearance, moving-appearance, and thing-appearance exactly in the same way [are nothing but] vijñāna, un-originated and unmoving, unsubstantiality, calm [and] without any dual

(४६) Thus is not originated the mind, thus are the entities traditionally known as unoriginated, those fully knowing [the reality] thus alone do not fall into error

(४७) As the shaking of the fire-brand [is with] the appearance of straight, crooked etc., so the vibration of vijñāna [is with] the appearance of perception and perceiver

(४८) As the fire-brand not shaking, presenting no appearance [is] unoriginated, so [is] the vijñāna not shaking, presenting no appearance, unoriginated

अलाते स्पन्दमाने वै नाभासा अन्यतोभुवः ।

न ततोऽन्यत्र निस्पन्दान्नालातं प्रविशन्ति ते ॥ ४९ ॥

(४९) अन्वयः— स्पन्दमाने अलाते वै आभासाः अन्यतोभुवः न, निस्पन्दात् ततः अन्यत्र न, ते अलातं न प्रविशन्ति ।

न निर्गता अलातात्ते द्रव्यत्वाभावयोगतः ।

विज्ञानेऽपि तथैव स्युराभासस्याविशेषतः ॥ ५० ॥

(५०) अन्वयः— द्रव्यत्वाभावयोगतः ते अलातात् न निर्गताः; आभासस्य अविशेषतः विज्ञाने अपि तथा एव स्युः ।

विज्ञाने स्पन्दमाने वै नाभासा अन्यतोभुवः ।

न ततोऽन्यत्र निस्पन्दान्न विज्ञानं विशन्ति ते ॥ ५१ ॥

(५१) अन्वयः— स्पन्दमाने विज्ञाने वै आभासाः अन्यतोभुवः न, निस्पन्दात् ततः अन्यत्र न, ते विज्ञानं न विशन्ति ।

न निर्गतास्ते विज्ञानाद्द्रव्यत्वाभावयोगतः ।

कार्यकारणताभावाद्यतोऽचिन्त्याः सदैव ते ॥ ५२ ॥

(५२) अन्वयः— द्रव्यत्वाभावयोगतः ते विज्ञानात् न निर्गताः, यतः कार्यकारणताभावात् ते सदा एव अचिन्त्याः ।

(४९) When the fire-brand is verily shaking up, the appearances do not arise from anything else, as a result of non-shaking up, [the appearances are] not elsewhere other than there, nor do they enter the fire-brand

(५०) They do not get out from the fire-brand, owing to [their] connection with the absence of the nature of a substance [that is, owing to their not being a substance], they would be just like that [in respect of] the vijñāna also, on account of the non-difference in appearance [that is, appearances as such are the same by nature]

(५१) When the vijñāna is verily vibrating, the appearances do not arise from anything else, as a result of non-vibration, they [the appearances are] not elsewhere other than there, nor do they enter the vijñāna.

(५२) They do not get out from the vijñāna, owing to [their] connection with the absence of the nature of a substance [that is, owing to their not being a substance], because of the absence of the relation of cause and effect, they are ever and anon incomprehensible.

द्रव्यं द्रव्यस्य हेतुः स्यादन्यदन्यस्य चैव हि ।

द्रव्यत्वमन्यभावो वा धर्माणां नोपपद्यते ॥ ५३ ॥

(५३) अन्वयः— द्रव्यं द्रव्यस्य, अन्यत् अन्यस्य च एव हि हेतुः स्यात्, धर्माणां द्रव्यत्वम् अन्यभावः वा न उपपद्यते ।

एवं न चित्तजा धर्माश्चित्तं वापि न धर्मजम् ।

एवं हेतुफलाजार्तिं प्रविशन्ति मनीषिणः ॥ ५४ ॥

(५४) अन्वयः— एव धर्माः चित्तजाः न, चित्तं वा अपि धर्मजं न, एवं मनीषिणः हेतुफलाजार्तिं प्रविशन्ति ।

यावद्धेतुफलावेशस्तावद्धेतुफलोद्भवः ।

क्षीणे हेतुफलावेशे नास्ति हेतुफलोद्भवः ॥ ५५ ॥

(५५) अन्वयः— यावत् हेतुफलावेशः तावत् हेतुफलोद्भवः; हेतुफलावेशे क्षीणे (सति) हेतुफलोद्भवः न अस्ति ।

यावद्धेतुफलावेशः संसारस्तावदायतः ।

क्षीणे हेतुफलावेशे संसारं न प्रपद्यते ॥ ५६ ॥

(५६) अन्वयः— यावत् हेतुफलावेशः तावत् संसारः आयतः; हेतुफलावेशे क्षीणे (सति) (पुरुषः) संसारं न प्रपद्यते ।

(53) Substance may be the cause of substance, and [a category] other [than substance] of [a category] other [than substance] assuredly The nature of a substance or the nature of [some] other [category] is not reasonable in the case of entities

(54) Thus, entities [are] not originated from the mind , the mind also for the matter of that [is] not originated from entities Thus the wise enter into [that is, have to fall back upon] [the doctrine of] non-origination of cause and effect.

(55) As long as [there is] the obsession of cause and effect, so long [is] the uprising of cause and effect , when the obsession of cause and effect ceases to exist, there is no uprising of cause and effect

(56) As long as [there is] the obsession of cause and effect, so long the worldly existence [is] prolonged, when the obsession of cause and effect ceases to exist, one does not attain to worldly existence

संवृत्या जायते सर्वं शाश्वतं नास्ति तेन वै ।

सद्भावेन ह्यजं सर्वमुच्छेदस्तेन नास्ति वै ॥ ५७ ॥

(५७) अन्वयः— सर्वं संवृत्या जायते, तेन वै शाश्वतं न अस्ति; सर्वं हि सद्भावेन अजम्, तेन वै उच्छेदः न अस्ति ।

धर्मा य इति जायन्ते जायन्ते ते न तत्त्वतः ।

जन्म मायोपमं तेषां सा च माया न विद्यते ॥ ५८ ॥

(५८) अन्वयः— ये धर्माः जायन्ते इति ते तत्त्वतः न जायन्ते; तेषां जन्म मायोपमम्, सा माया च न विद्यते ।

यथा मायामयाद्बीजाज्जायते तन्मयोऽङ्कुरः ।

नासौ नित्यो न चोच्छेदी तद्वद्धर्मेषु योजना ॥ ५९ ॥

(५९) अन्वयः— यथा मायामयात् बीजात् तन्मयः अङ्कुरः जायते; असौ नित्यः न उच्छेदी च न, तद्वत् धर्मेषु योजना ।

नाजेषु सर्वधर्मेषु शाश्वताशाश्वताभिधा ।

यत्र वर्णा न वर्तन्ते विवेकस्तत्र नोच्यते ॥ ६० ॥

(६०) अन्वयः— सर्वधर्मेषु अजेषु (सत्सु) शाश्वताशाश्वताभिधा न; यत्र वर्णाः न वर्तन्ते तत्र विवेकः न उच्यते ।

(५७) Everything is originated on account of empirical experience, therefore indeed [what is so originated] is not eternal [or, permanent]. Everything characterised by the nature of existent [is] unoriginated, and therefore there is no annihilation.

(५८) The entities which are spoken of (*iti*) as originated, they are not originated in reality. Their origination is comparable to illusion; that illusion too does not exist.

(५९) As from a seed made up by illusion, is originated a sprout constituted of it [illusion], that [sprout] is not eternal, nor again liable to annihilation; so likewise, the scheme in respect of entities.

(६०) The designation of eternal and non-eternal is not [significant] when all entities [are] unoriginated; where words [lit. alphabet, letters] do not function [lit. exist], discrimination is not spoken of there [that is, cannot be said to have any scope].

यथा स्वप्ने द्रयाभासं चित्तं चलति मायया ।

तथा जाग्रद्द्रयाभासं चित्तं चलति मायया ॥ ६१ ॥

(६१) अन्वय — यथा स्वप्ने चित्तं मायया द्रयाभासं चलति, तथा जाग्रत् चित्तं मायया द्रयाभासं चलति ।

अद्वयं च द्रयाभासं चित्तं स्वप्ने न संशयः ।

अद्वयं च द्रयाभासं तथा जाग्रन्न संशयः ॥ ६२ ॥

(६२) अन्वय.— स्वप्ने अद्वयं च चित्तं द्रयाभासम्, न संशयः; तथा जाग्रत् अद्वयं च द्रयाभासम्, न संशयः ।

स्वप्नदृक्प्रचरन्स्वप्ने दिक्षु वै दशसु स्थितान् ।

अण्डजान्स्वेदजान्वापि जीवान्पश्यति यान्सदा ॥ ६३ ॥

(६३) अन्वयः — स्वप्ने प्रचरन् स्वप्नदृक् वै दशसु दिक्षु स्थितान् यान् अण्डजान् स्वेदजान् वा अपि जीवान् सदा पश्यति,

स्वप्नदृक्चित्तदृश्यास्ते न विद्यन्ते ततः पृथक् ।

तथा तद्दृश्यमेवेदं स्वप्नदृक्चित्तमिष्यते ॥ ६४ ॥

(६४) अन्वयः— ते स्वप्नदृक्चित्तदृश्याः, ततः पृथक् न विद्यन्ते; तथा तद्दृश्यम् एव इदं स्वप्नदृक्चित्तम् इष्यते ।

(61) As in dream, the mind through māyā moves, having [or, presenting] the appearance of the dual [grāhya and grāhaka], so in the waking state, the mind through māyā moves, having [or, presenting] the appearance of the dual.

(62) In dream, the non-dual mind again has the appearance of the dual, no doubt [about it], similarly in the waking state, the non-dual mind again has the appearance of the dual, no doubt [about it].

(63) The creatures—oviparous or born of perspiration, as well—which the dream-beholder moving about in dream, always beholds, [as being] located verily in the ten quarters—

(64) they are [all] capable of being seen [only] by the mind of the dream-beholder, [they] do not exist apart from it [the mind], so likewise, this capable of being seen only by it [the mind] is fancied [to be] the mind of the dream-beholder.

चरञ्जागरिते जाग्रद्दिक्षु वै दशसु स्थितान् ।

अण्डजान्स्वेदजान्वापि जीवान्पश्यति यान्सदा ॥ ६५ ॥

(६५) अन्वयः— जागरिते चरन् जाग्रत् वै दशसु दिक्षु स्थितान् यान् अण्डजान् स्वेदजान् वा अपि जीवान् सदा पश्यति,

जाग्रच्चित्तेक्षणीयास्ते न विद्यन्ते ततः पृथक् ।

तथा तद्दृश्यमेवेदं जाग्रतश्चित्तमिष्यते ॥ ६६ ॥

(६६) अन्वयः— ते जाग्रच्चित्तेक्षणीयाः, ततः पृथक् न विद्यन्ते, तथा तद्दृश्यम् इदं जाग्रतः चित्तम् इष्यते ।

उभे ह्यन्योन्यदृश्ये ते किं तदस्तीति नोच्यते ।

लक्षणाशून्यमुभयं तन्मतेनैव गृह्यते ॥ ६७ ॥

(६७) अन्वयः— ते उभे हि अन्योन्यदृश्ये, तत् किम् अस्ति ? न इति उच्यते, उभयं लक्षणाशून्यम् तन्मतेन एव गृह्यते ।

यथा स्वप्नमयो जीवो जायते म्रियतेऽपि च ।

तथा जीवा अमी सर्वे भवन्ति न भवन्ति च ॥ ६८ ॥

(६८) अन्वयः— यथा स्वप्नमयः जीवः जायते अपि च म्रियते, तथा अमी सर्वे जीवाः भवन्ति न भवन्ति च ।

(65) The creatures—oviparous or born of perspiration as well—which the waking one moving in the waking state, always beholds, [as being] located verily in the ten quarters—

(66) they are [all] capable of being beheld [only] by the mind of the waking one , [they] do not exist apart from it [the mind], so likewise, this capable of being seen only by it [the mind] is fancied [to be] the mind of the waking one

(67) They both [are] capable of being perceived by each other, then what is it [that is real] ? Nothing is the answer (*ucyate*). Both, void of characteristics, are perceived by their thought itself

(68) As a dream-made creature is born and also dies, so likewise, all these creatures are and also are not.

यथा मायामयो जीवो जायते म्रियतेऽपि च ।

तथा जीवा अमी सर्वे भवन्ति न भवन्ति च ॥ ६९ ॥

(६९) अन्वयः— यथा मायामयः जीवः जायते अपि च म्रियते, तथा अमी सर्वे जीवाः भवन्ति न भवन्ति च ।

यथा निर्मितको जीवो जायते म्रियतेऽपि वा ।

तथा जीवा अमी सर्वे भवन्ति न भवन्ति च ॥ ७० ॥

(७०) अन्वयः— यथा निर्मितकः जीवः जायते अपि वा म्रियते, तथा अमी सर्वे जीवाः भवन्ति न भवन्ति च ।

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।

एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ ७१ ॥

(७१) अन्वयः— कश्चित् जीवः न जायते, अस्य संभवः न विद्यते; एतत् तत् उत्तमं सत्यं यत्र किञ्चित् न जायते ।

चित्तस्पन्दितमेवेदं ग्राह्यग्राहकवद्द्वयम् ।

चित्तं निर्विषयं नित्यमसंगं तेन कीर्तितम् ॥ ७२ ॥

(७२) अन्वयः— इदं ग्राह्यग्राहकवत् द्वयं चित्तस्पन्दितम् एव, चित्तं निर्विषयं तेन नित्यम् असंगं कीर्तितम् ।

(69) As a māyā-made creature is born and also dies, so likewise, all those creatures are and also are not

(70) As a creature created by supernatural power is born and also dies, so likewise, all those creatures are and also are not

(71) No creature whatever is born, no origination of it exists [or, takes place] This [is] that highest truth where nothing whatever is born.

(72) This dual, associated with [or, involving] the perceptible and perceiver [is] the mind-vibration itself, the mind [is] unrelated to the object, therefore [it is] glorified as eternal [and] without attachment

योऽस्ति कल्पितसंवृत्या परमार्थेन नास्त्यसौ ।

परतन्त्राभिसंवृत्या स्यान्नास्ति परमार्थतः ॥ ७३ ॥

(७३) अन्वयः— यः कल्पितसंवृत्या अस्ति असौ परमार्थेन न अस्ति, परतन्त्राभिसंवृत्या स्यात्, परमार्थतः न अस्ति ।

अजः कल्पितसंवृत्या परमार्थेन नाप्यजः ।

परतन्त्राभिनिष्पत्त्या संवृत्या जायते तु सः ॥ ७४ ॥

(७४) अन्वयः— कल्पितसंवृत्या अजः अपि परमार्थेन न अजः; सः तु परतन्त्राभिनिष्पत्त्या संवृत्या जायते ।

अभूताभिनिवेशोऽस्ति द्वयं तत्र न विद्यते ।

द्वयाभावं स बुद्ध्वैव निर्निमित्तो न जायते ॥ ७५ ॥

(७५) अन्वयः— (यत्र) अभूताभिनिवेशः अस्ति, तत्र द्वयं न विद्यते, द्वयाभावं बुद्ध्वा एव सः निर्निमित्तः न जायते ।

यदा न लभते हेतुवृत्तमाधममध्यमान् ।

तदा न जायते चित्तं हेत्वभावे फलं कुतः ॥ ७६ ॥

(७६) अन्वयः— यदा उत्तमाधममध्यमान् हेतून् न लभते तदा चित्तं न जायते, हेत्वभावे कुतः फलम् ?

(73) What is on account of the imagined phenomenal experience, that exists not in reality It may exist in accordance with the phenomenal experience accepted in other schools [of philosophy], [but it] exists not in reality.

(74) What [is] even unoriginated on account of the imagined phenomenal experience [is] not unoriginated in reality But that [same] is [held to be] originated by the phenomenal experience established in other schools [of philosophy] !

(75) [Where] is persistent adherence to the unoriginated, [or, [in the other schools of philosophy] there is persistent adherence to the non-existent,] there the dual exists not, having just understood the absence of the dual, he is not born, being without a cause [for being born]

(76) When one does not get [that is, become associated with] causes, superior, inferior or middling, then the mind is not originated In the absence of the cause, whence the effect ?

अजातस्यैव सर्वस्य चित्तदृश्यं हि तद्यतः ।

अनिमित्तस्य चित्तस्य यानुत्पत्तिः समाद्वया ॥ ७७ ॥

(७७) अन्वयः— यतः हि तत् (चित्तं) चित्तदृश्यं (ततः) अनिमित्तस्य चित्तस्य—अजातस्य सर्वस्य एव—या अनुत्पत्तिः (सा) समा, अद्वया (च) ।

बुद्ध्वानिमित्तां सत्यां हेतुं पृथगनामुवन् ।

वीतशोकं तथाकाममभयं पदमश्नुते ॥ ७८ ॥

(७८) अन्वयः— सत्याम् अनिमित्ता बुद्ध्वा हेतुं पृथक् अनामुवन् वीतशोकं तथा अकामम् अभय पदम् अश्नुते ।

अभूताभिनिवेशाद्भि सदृशे तत्प्रवर्तते ।

वस्त्वभावं स बुद्ध्वैव निःसंगं विनिवर्तते ॥ ७९ ॥

(७९) अन्वयः— अभूताभिनिवेशात् हि तत् सदृशे प्रवर्तते, सः वस्त्वभावं बुद्ध्वा एव निःसंगं विनिवर्तते ।

निवृत्तस्याप्रवृत्तस्य निश्चला हि तदा स्थितिः ।

विषयः स हि बुद्धानां तत्साम्यमजमद्वयम् ॥ ८० ॥

(८०) अन्वयः— तदा निवृत्तस्य अप्रवृत्तस्य हि स्थितिः निश्चला, सः हि बुद्धानां विषयः, तत् साम्यम् अजम् अद्वयम् ।

(७७) Inasmuch as that [mind is] verily the mind-perceptible, what non-origination, of the mind free from causal relation [or for the matter of that], of everything unoriginated as well, [there is, it is the] same, free from the dual

(७८) Having [thus] understood the true causelessness, not finding out [another] separate cause, one secures the state [which is] void of grief, free from desire [and] free from fear

(७९) That [mind], owing to [its] persistent adherence to the non-existent proceeds to a similar [entity], having verily realised the absence of a [real] object, he turns back, without any attachment

(८०) Then the state of [him, or the mind] turned away and not active, [is] verily unmoving That [is] indeed the province (*viśayah*) of the Enlightened It [is] same, unoriginated, free from the dual

अजमनिद्रमस्वप्नं प्रभातं भवति स्वयम् ।

सकृद्विभातो ह्येवैष धर्मो धातुस्वभावतः ॥ ८१ ॥

(८१) अन्वयः— अजम् अनिद्रम् अस्वप्ने स्वयं प्रभातं भवति, एषः हि धर्मः धातुस्वभावतः एव सकृद्विभातः ।

सुखमात्रियते नित्यं दुःखं वित्रियते सदा ।

यस्य कस्य च धर्मस्य ग्रहेण भगवानसौ ॥ ८२ ॥

(८२) अन्वयः— यस्य कस्य च धर्मस्य ग्रहेण असौ भगवान् नित्यं सुखम् आत्रियते, सदा दुःखं वित्रियते ।

अस्ति नास्त्यस्ति नास्तीति नास्ति नास्तीति वा पुनः ।

चलस्थिरोभयाभावैरावृणोत्येव बालिशः ॥ ८३ ॥

(८३) अन्वयः— अस्ति, न अस्ति, अस्ति न अस्ति इति, न अस्ति न अस्ति इति वा पुनः बालिशः चलस्थिरोभयाभावैः (भगवन्तम्) आवृणोति एव ।

कोट्यश्चतस्र एतास्तु ग्रहैर्यासां सदावृतः ।

भगवानाभिरस्पृष्टो येन दृष्टः स सर्वदृक् ॥ ८४ ॥

(८४) अन्वयः— एताः चतस्रः कोट्यः, यासां ग्रहैः तु सदा आवृतः भगवान् आभिः अस्पृष्टः येन दृष्टः सः सर्वदृक् ।

(81) Unoriginated, free from sleep, free from dream, it [the highest] blazes forth itself This entity indeed is illuminated once for all owing to [its] fundamental nature

(82) By the apprehension of some object or other again, is continuously covered over [or, concealed] that Lord easily [and] is always uncovered with difficulty.

(83) Is, is not, is [and] is not, is not is not—thus again the untrained one (*bālīśa*) does encompass [the Bhagavat] with [notions of him as] moving, steady, both [moving and steady] and free from both.

(84) These [are the] four points [alternative theories], by apprehensions of which, the Lord again is always encompassed,— he is omniscient by whom [the Lord] is seen as being uncontaminated by these.

प्राप्य सर्वज्ञतां कृत्स्नां ब्राह्मण्यं पदमद्वयम् ।

अनापन्नादिमध्यान्तं किमतः परमीहते ॥ ८५ ॥

(८५) अन्वयः— कृत्स्ना सर्वज्ञता अनापन्नादिमध्यान्तम् अद्वयं ब्राह्मण्यं पदं प्राप्य अतः परं किम् ईहते ?

विप्राणां विनयो ह्येष शमः प्राकृत उच्यते ।

दमः प्रकृतिदान्तत्वादेवं विद्वान्शमं व्रजेत् ॥ ८६ ॥

(८६) अन्वयः— एषः विप्राणां विनयः हि प्राकृतः शमः, प्रकृति-
दान्तत्वात् दमः उच्यते, एवं विद्वान् शमं व्रजेत् ।

सवस्तु सोपलम्भं च द्वयं लौकिकमिष्यते ।

अवस्तु सोपलम्भं च शुद्धं लौकिकमिष्यते ॥ ८७ ॥

(८७) अन्वयः— सवस्तु सोपलम्भं च द्वयं लौकिकम् इष्यते, अवस्तु
सोपलम्भं च शुद्धं लौकिकम् इष्यते ।

अवस्त्वनुपलम्भं च लोकोत्तरमिति स्मृतम् ।

ज्ञानं ज्ञेयं च विज्ञेयं सदा बुद्धैः प्रकीर्तितम् ॥ ८८ ॥

(८८) अन्वयः— अवस्तु अनुपलम्भं च लोकोत्तरम् इति स्मृतम्,
बुद्धैः सदा ज्ञानं ज्ञेयं विज्ञेयं च प्रकीर्तितम् ।

(85) Having attained to complete omniscience, the state beneficial to a Brāhmana, non-dual, not amenable to any beginning, middle and end, what more than this does one yearn for ?

(86) This discipline of the Brāhmanas indeed is spoken of as the natural calm and control owing to the nature [itself] being controlled. Knowing thus, one should attain to calm

(87) The dual, with the object and with [its] perception, is fancied [or, looked upon] as ' practical ', [the dual] without the object and with [its] perception is looked upon as ' pure practical '

(88) [The dual] without the object and without [its] perception is traditionally known as ' super-practical ' Knowledge, the object of knowledge and particularly the knowable [these three] are always proclaimed by the enlightened.

ज्ञाने च त्रिविधे ज्ञेये क्रमेण विदिते स्वयम् ।

सर्वज्ञता हि सर्वत्र भवतीह महाधियः ॥ ८९ ॥

(८९) अन्वयः— ज्ञाने त्रिविधे ज्ञेये च क्रमेण विदिते (सति) महाधिय हि स्वय सर्वत्र सर्वज्ञता भवति ।

हेयज्ञेयाप्यपाक्यानि विज्ञेयान्यग्रयाणतः ।

तेषामन्यत्र विज्ञेयादुपलम्भस्त्रिषु स्मृतः ॥ ९० ॥

(९०) अन्वयः— अग्रयाणतः हेयज्ञेयाप्यपाक्यानि विज्ञेयानि तेषां विज्ञेयात् अन्यत्र त्रिषु उपलम्भः स्मृतः ।

प्रकृत्याकाशवज्ज्ञेयाः सर्वे धर्मा अनादयः ।

विद्यते न हि नानात्वं तेषां कचन किंचन ॥ ९१ ॥

(९१) अन्वयः— सर्वे धर्मा आकाशवत् प्रकृत्या अनादयः ज्ञेयाः, तेषां हि कचन किंचन नानात्वं न विद्यते ।

आदिबुद्धाः प्रकृत्यैव सर्वे धर्माः सुनिश्चिताः ।

यस्यैवं भवति क्षान्तिः सोऽमृतत्वाय कल्पते ॥ ९२ ॥

(९२) अन्वयः— प्रकृत्या एव सर्वे धर्मा आदिबुद्धाः सुनिश्चिताः, यस्य एव क्षान्तिः भवति, सः अमृतत्वाय कल्पते ।

(89) Knowledge and the three-fold objects of knowledge being known gradually [or, in order], omniscience, of its own accord, accrues here on all sides to one of high intellect

(90) What is fit to be abandoned, what is fit to be known, what is fit to be secured, what is fit to be made perfect are to be known from the Agrayāna Of these, of the three excluding that fit to be particularly known, perception is traditionally known [to take place]

(91) All entities should be known as naturally beginningless like the sky In their case, no multiplicity indeed of any kind anywhere exists

(92) All entities by nature itself are well ascertained as Ādi-buddhas [enlightened from the very beginning], one who has self-sufficiency in this way, is capable of [securing] immortality.

आदिशान्ता ह्यनुत्पन्नाः प्रकृत्यैव सुनिर्वृताः ।

सर्वे धर्माः समाभिन्ना अजं साम्यं विशारदम् ॥ ९३ ॥

(९३) अन्वयः— सर्वे धर्माः हि आदिशान्ताः अनुत्पन्नाः प्रकृत्या एव सुनिर्वृताः समाभिन्नाः, अजं साम्यं विशारदम् ।

वैशारद्यं तु वै नास्ति भेदे विचरतां सदा ।

भेदनिम्नाः पृथग्वादास्तस्मात्ते कृपणाः स्मृताः ॥ ९४ ॥

(९४) अन्वयः— सदा भेदे विचरतां तु वैशारद्यं वै नास्ति, पृथग्वादाः भेदनिम्नाः, तस्मात् ते कृपणाः स्मृताः ।

अजे साम्ये तु ये केचिद्भविष्यन्ति सुनिश्चिताः ।

ते हि लोके महाज्ञानास्तच्च लोको न गाहते ॥ ९५ ॥

(९५) अन्वयः— ये केचित् तु अजे साम्ये सुनिश्चिताः भविष्यन्ति ते हि लोके महाज्ञानाः, लोकः तत् च न गाहते ।

अजेष्वजमसंक्रान्तं धर्मेषु ज्ञानमिष्यते ।

यतो न क्रमते ज्ञानमसंगं तेन कीर्तितम् ॥ ९६ ॥

(९६) अन्वयः— अजेषु धर्मेषु अजं ज्ञानम् असंक्रान्तम् इष्यते; यतः ज्ञानं न क्रमते तेन असंगं कीर्तितम् ।

(93) All entities indeed [are] calm from the very beginning, unoriginated, quite happy [in nīrvāna] by nature itself, [always the] same and non-different. [The highest is] unoriginated, sameness and self-confident

(94) But there is indeed no self-confidence in the case of those who move about in [a world of] difference Those who hold the doctrine of separateness descend down to differences Therefore they are traditionally known as nervous wrecks [or, pitiable]

(95) On the other hand (*tu*) whosoever those would be well set up in the unoriginated sameness, they [are] indeed those of high knowledge in the world. The world [in general] however (*ca*) does not delve into it

(96) The unoriginated knowledge is fancied [or, regarded] as not crossing over to the unoriginated [entities], as the knowledge does not cross over, it is therefore proclaimed [to be] without attachment.

अणुमात्रेऽपि वैधर्म्ये जायमानेऽविपश्चितः ।

असंगता सदा नास्ति किमुतावरणच्युतिः ॥ ९७ ॥

(९७) अन्वयः— अणुमात्रे अपि वैधर्म्ये जायमाने अविपश्चितः सदा असंगता न अस्ति, आवरणच्युतिः किम् उत ?

अलब्धावरणाः सर्वे धर्माः प्रकृतिनिर्मलाः ।

आदौ बुद्धास्तथा मुक्ता बुध्यन्ते इति नायकाः ॥ ९८ ॥

(९८) अन्वयः— सर्वे धर्माः अलब्धावरणाः प्रकृतिनिर्मलाः आदौ बुद्धाः तथा मुक्ताः इति नायकाः बुध्यन्ते ।

क्रमते न हि बुद्धस्य ज्ञानं धर्मेषु तायिनः ।

सर्वे धर्मास्तथा ज्ञानं नैतद् बुद्धेन भाषितम् ॥ ९९ ॥

(९९) अन्वयः— तायिनः बुद्धस्य ज्ञानं हि धर्मेषु न क्रमते, सर्वे धर्माः तथा ज्ञानं (न क्रमन्ते)—बुद्धेन एतत् न भाषितम् ।

दुर्दर्शमतिगम्भीरमजं साम्यं विशारदम् ।

बुद्ध्वा पदमनानात्वं नमस्कुर्मो यथाबलम् ॥ १०० ॥

(१००) अन्वयः— दुर्दर्शम् अतिगम्भीरम् अजं साम्यं विशारदम् अनानात्वं पदं बुद्ध्वा यथाबलं नमस्कुर्मः ।

इति गौडपादीयकारिकायां चतुर्थं प्रकरणम् ।

(97) If there is difference even of the measure of an atom, being produced, for an unwise one, there is not always the state of being without attachment, much more therefore [there is no] slipping away of the veil [covering the Highest]

(98) All entities [are] those who have [never] secured any covering, naturally unsullied, [they are] enlightened as well as liberated from the beginning— so understand the Leaders [the wise]

(99) The knowledge of the eternal enlightened one, does not cross over into the entities, all entities likewise [do not cross over into] the knowledge—this has not been declared by Buddha

(100) Having realised the state, difficult to see, very profound, unoriginated, sameness, self-confident, without multiplicity, we salute [it] to the best of our power.

Here ends the Fourth Chapter in the Gaudapāda-kārikā.

NOTES

The first Prakarana contains twenty-nine Kārikās or verses Verses 1-9, 10-18, 19-23, and 24-29 are usually inserted in the Māndūkyopaniṣad with the expression अत्रैते श्लोका भवन्ति after paragraphs 1-6, 7, 8-10, and 11 respectively and the whole is taken to be the text of the Māndūkyopaniṣad by Kūṭanārāyaṇa of the Rāmānuja school and Madhva Colophons in manuscripts name the first Prakarana variously as आगमप्रकरण, ओङ्कारनिर्णय etc (see Introduction for a detailed consideration of all these topics)

Gaudapāda has obviously planned his first Prakarana on the basis of the Māndūkyopaniṣad He only refers to such points therein as are pertinent to his own thesis, ignores several details given in the Māndūkya, and introduces some new matter to make his position clear It is clear from the last verse (29) in the Prakarana that Gaudapāda intends to advocate the Upāsanā of Omkara which he identifies with the Turya or the Highest

(1) The विश्व (All-pervading) is here described as assuming three forms corresponding to the three states जाग्रत् (waking), स्वप्न (dream) and सुषुप्ति (deep sleep) विश्व is बहिष्प्रज्ञ, because in the waking state, the जीव perceives by means of the sense-organs which are turned outward (पराञ्चि खानि व्यतृणत् स्वयम्बुस्तस्मात् पराङ् पश्यति नान्तरात्मन् । Katha) The outward universe is called विश्व, so the soul is also called विश्व, as he perceives the outward universe in the जाग्रत् state The Māndūkya calls the बहिष्प्रज्ञ, वैश्वानर Gaudapāda changed वैश्वानर into विश्व, probably because वैश्वानर in Brahmasūtra I 2 24 is taken to mean Brahman वैश्वानर is thus explained by Kūṭanārāyaṇa, विद्यते गम्यते सर्वैर्ज्ञायत इति । विश्व सर्वैर्ज्ञेय स्थूल वस्तुच्यते । भोक्तृतया तत्सम्बन्धी विश्व । न रीयते क्षीयत इति नर । विश्वश्चासौ नरश्चेति । Sankara, on the other hand, explains the term as follows — विश्वेषा नराणामनेकधा नयनाद्वैश्वानर । यद्वा विश्वश्चासौ नरश्चेति विश्वानरो, विश्वानर एव वैश्वानर । Yaska derives as under — वैश्वानर कस्माद्विश्वान्नरान्नयति । विश्व एनं नरा नयन्तीति वा । अपि वा विश्वानर एव स्यात् प्रच्युत सर्वाणि भूतानि तस्य वैश्वानर ।

In the dream state, the विशु is called तैजस, because the perception is there due to the soul's own light, without the intervention of the sense-organs. He is अन्त प्रज्ञ, because he perceives everything then within the body itself (इन्द्रियापेक्षयाऽन्त स्थत्वान्मनस्तद्वासनारूपा च स्वप्ने प्रज्ञा यस्येत्यन्त प्रज्ञ विषयशून्याया प्रज्ञाया केवलप्रकाशस्वरूपाया विषयित्वेन भवतीति तैजस । Sankara)

In the state of deep sleep, the soul is घनप्रज्ञ (same as the प्रज्ञानघन of the Māndūkya, प्रज्ञानघन इत्यस्य घनप्रज्ञान इति विपरीतसमासो ध्येय Kūranārāyana), because there being no object of knowledge, the soul is just massed consciousness or purely self-conscious. He is called प्राज्ञ, because he is capable of knowing everything, being consciousness and nothing else (भूतभविष्यज्ज्ञातृन् सर्वविषयज्ञातृन्मस्यैवेति प्राज्ञ अथवा प्रज्ञातिमात्रमस्यैवासाधारण रूपमिति प्राज्ञ । Sankara). Kūranārāyana explains प्राज्ञ as ' one not throwing light on बाह्य or स्वाप्न things ' (प्रकर्षेण न ज्ञापयतीति प्राज्ञ । जीवस्वरूपकालाज्ञानातिरिक्त बाह्य स्वाप्न वा किमपि न ज्ञापयतीति प्राज्ञनामक इत्यर्थः ।). स्मृत is explained by Kūranārāyana as मन्त्रद्रष्टा ब्रह्मणा भगवद्गुणानामेतेषामेकैव स्मृतमित्यर्थः । He regards the Kārikās as Mantras, and so brings in Brahman to account for the स्मरण ।

(2) The location of the three विश्व, तैजस and प्राज्ञ in the body is given here. As the eye is the most important organ of perception, the विश्व is located there (cf. रूपोपलब्धिमाधनमिन्द्रिय चक्षु कृष्णताराग्रवर्ति । Tarkabhāṣā) Sankara refers here to the श्रुति, इन्द्रो ह वै नामेष योऽय दक्षिणेऽक्षस्तदुष्ण (Bṛhadāranyakopaniṣad II. 1 17) But that passage mentions the name as इन्द्र and इन्द्र apparently means the reflection of a man in the eye of the person sitting opposite to him. This is surely not meant here. Other Upanisadic passages referring to the Puruṣa in the eye, likewise are irrelevant here. Gaudapāda is only interested in giving a local habitation to each of the three, विश्व etc. The तैजस resides in the mind which alone is active in dream. प्राज्ञ resides in the हार्दिकाश or the दहराकाश which is so often referred to in the Upanisads. Sankara remarks दक्षिणाक्षिगतो रूप दृष्ट्वा निमीलिताक्षस्तदेव स्मन्मनस्तन्त स्वप्न इव तदेव वासनारूपाभिव्यक्त पश्यति । यथाऽव तथा स्वप्ने । अतो मनस्यन्तस्तु तैजसोऽपि विश्व एव । Sankara thus says that तैजस is विश्व himself. This also does not appear to be the view of Gaudapāda. It is one thing to say that विश्व, तैजस and प्राज्ञ are the three forms of विशु, and another that तैजस and विश्व should be regarded as one, when they are deliberately described as different,

(3) As a corollary to what is stated in the second Kāṇḍa, the objects of enjoyment for the three विश्व, तैजस, and प्राज्ञ are respectively, gross, subtle and आनन्द. In the स्वप्न state, the भोग is प्रविक्त, because the विषय being absent, only the वासना divorced from the विषय is the भोग्य. In the सुषुप्ति state, आनन्द is the भोग्य, because there is दुःखाभाव, दुःख is caused by the contact with विषय and वासना (cf ये हि सस्पर्शजा भोगा दुःखयोनय एव ते । B G II 22), both विषय and वासना being absent in सुषुप्ति, the प्राज्ञ enjoys only दुःखाभाव or आनन्द.

(4) विश्व, तैजस and प्राज्ञ are satisfied with their lot in being able to enjoy स्थूल, सूक्ष्म and आनन्द respectively, and so तृप्ति is also of three kinds. Kūranārāyaṇa reads विज्ञानथ (for निबोधत) and remarks विज्ञानथ विज्ञानीथ विस्मरणमवधयात्, आनन्दमानन्दो लिङ्गमवधयात्.

The Māṇḍūkya mentions two more characteristics सप्ताङ्ग and एकोनविंशतिमुख for both विश्व (वैश्वानर) and तैजस, and एकीभूत and आनन्दमय for प्राज्ञ. Gaudīpāda ignores them, because they are unnecessary for his main purpose which is ultimately to establish the अजातिवाद. Read the following from the Bhāṣya by Sankara for the terms सप्ताङ्ग and एकोनविंशतिमुख—तथा सप्ताङ्गान्यस्य तस्य ह वा एतस्यात्मनो वैश्वानरस्य सूक्ष्मे सुतेजाश्चक्षुर्विश्वरूप प्राण पुण्यवत्कर्मात्मा सदेहो बहुलो बन्तिरेव रयि पृथिन्येव पादौ इत्याग्नेहोत्रकृतपलाशेषत्वेनाहवनीयोऽग्निरस्य मुखत्वेनेति इत्येव सप्ताङ्गानि यस्य स सप्ताङ्ग । तथैकोनविंशतिमुखस्यान्यस्य बुद्धीन्द्रियाणि कर्मेन्द्रियाणि च दश वायवश्च प्राणादय एव मनो बुद्धिर्हृदयश्चक्षुर्मिति मुखानि तान्युपलब्धिद्वाराणीत्यर्थः । Kūranārāyaṇa gives the following fantastic explanation, चत्वारो हस्ता द्वा पादौ गजमुखत्वाद्गजहस्त इति सप्ताङ्ग । एकोनविंशतिमुख । मध्यममुख गजमुखकार पार्श्वद्वये तु नव नव मुखानि पुरुषमुखाकाराणीति विवेकः ।

(5) One who knows that विश्व, तैजस and प्राज्ञ are really just the forms of one and the same विष्णु, and the three-fold भोग्य is likewise concerned only with the three forms, knows that the भोक्तृ is really the one Ātman and hence he is not contaminated in any way by the empirical experience यो वेदैतदुभय भोग्यभोक्तृतयानेकधा भिन्न स भुञ्जानो न लिप्यते । भोग्यस्य सर्वस्यैकस्य भोक्तृभोग्यत्वात् । न हि यस्य यो विषय स तेन हीयते वर्धते वा । न ह्यग्निं स्वविषये दग्ध्वा काष्ठादि तद्धत् । (Sankara), Kūranārāyaṇa says, तत्तत्स्थानेषु तत्तत्फलभोजयिता स्वस्य स्वेतरस्य च जीवस्य कर्मफलप्रदं सर्वेश्वर एव न ममात्र भोग इतरजीवानां वा स्वातन्त्र्यमिति मत्वा न चिह्नोतीति भावः ।

The same idea is contained in सर्वभूतात्मभूतात्मा कुर्वन्क्षपि न लिप्यते ॥ Gītā V. 7, नैव किञ्चित् करोमीति युक्तो मन्येत तत्त्ववित् । ... इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयत् । .. लिप्यते न स पापेन । Ibid V. 8-10.

X (6) Prof Vidhuśekhara takes सत्ता to mean 'of sages' This is impossible, when we remember that Gaudapāda holds the अजातिवाद There is no doubt that verses 6-9 describe the views of Gaudapāda's opponents All of them take it as axiomatic truth that 'Whatever exists must have a source', and base their various theories on it. Kārikās 6-10 seem to have for their basis in the Māndukya the sixth paragraph, where the प्राज्ञ is described as सर्वेश्वर, सर्वज्ञ, अन्तर्यामिन्, सर्वस्य योनि, and भूतानां प्रभवान्ययौ The theories about creation referred to by Gaudapāda in Kārikās 6-9, appear to us to be of the nature of उषदेशादयं वाद, to quote Gaudapāda's own words. Gaudapāda's own view is न कश्चिज्जायते जीवसंभवोऽस्य न विद्यते । एतत्तदुत्तमं सत्यं यत्र किञ्चिज्जायते (III 48, IV 71) Gaudapāda points out how his opponents, not realising the highest truth—the non-origination theory—indulge in starting different theories about creation, seemingly supported by śruti texts which they misinterpret to suit their own views The very foundation on which they base their theories, viz there must be a प्रभव for all that is existent, is shaky, no wonder therefore that the superstructure based on it topples down under the onslaught of अजातिवाद As we interpret Kārikās 6-9, there are nine different theories of creation referred to by Gaudapāda. ✓

[1] The first theory is that of प्राणवादिन्ऽ, their view is सर्वजनयति प्राण This is also the popular view A thing without प्राण is dead, with प्राण, it is full of life So प्राण can be regarded as putting life into objects Passages like अथ खलु प्राण एव प्रज्ञात्मेदं शरीरं परियुह्योत्थापयति, स एष प्राण एव प्रज्ञात्मानन्दोऽजरोऽमृत (Kausitaki Upaniṣad) may be cited in support of this theory (Sankara in his Bhāṣya on Brahmasūtra I 1 28, shows that प्राण means Brahman)

[2] The पुरुषवादिन्ऽ believe in a personal God and describe पुरुष as creating जीव as different bits of चैतन्य, as portions of himself They take their stand upon passages like पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम्, (Purusasūkta, R X 90), समैवाशो जीवल्लोके जीवभूतं सनातनम् । (Gītā XV 7), यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः सहस्रंशं प्रभवन्ते सरूपाः । तथाक्षराद्विविधा सोम्य प्रजायन्ते तत्र चैवापि यन्ति ॥ (Mundaka II 1). चेतोऽंशून्—rays or bits of चैतन्य The पुरुष is a store-house of चैतन्य, from which जीवः can be said to have taken the necessary portion for themselves. Vidhuśekhara thinks that the चेतोऽंशून् refers to the

चित्तस्पन्दित mentioned in IV 72 This is very unlikely Kūranārāyaṇa says सर्वस्य प्रणेतृत्वे हेतुना प्राणनामा सर्वे जनयतीत्युक्त्वा न विवर्तरूपमुपादानत्वं सर्वप्रभवत्वमित्युक्तं भवति । पुरुष पूर्णषड्गुणत्वादिना पुरुषनामा प्राशुक्तेनामा चतुरूपत्वात् हरे । चेतोऽज्ञानाख्यरश्मियुक्ताजीवानिति यावत् । पृथग्देवदानवमानवादिभेदेन जनयति । He thus takes both प्राण and पुरुष to refer to हरे.

(7) [3] The विश्रुतिवादिन्s, apparently taking their stand upon the विश्रुतिs of the Lord described in the Gītā and Purāṇas, explain the process of creation, by attributing the expansion or manifestation of the universe to the supernatural power of the Lord which makes him perceivable in the created objects सृष्टिचिन्तक—One who is absorbed in reasoning out *how* the creation proceeded The सृष्टिचिन्तकs take it for granted that there *is* a सृष्टि, their worry is only about how it came to be there The परिणामवादिन्s (सांख्यs and others) may also come under this category

[4] The स्वप्नमायावादिन्s are undoubtedly the Mahāyāna Buddhists who deny the existence of ब्राह्मार्थ They are referred to in Brahmasūtra (II 2 29, वैधर्म्याच्च न स्वप्नादिवत्) where Sankara refutes their view Prof Vidhusekhara strangely enough remarks 'This view is held by some of the Vedāntists including our teacher' (that is, Gaudapāda) Could Gaudapāda have referred to himself as अन्यै सृष्टिर्विकल्पिता? We think that Gaudapāda has in his mind here passages from the Lankāvatārasūtra, like मायास्वप्नोपमदृश्यं विज्ञप्त्या न विकल्पयेत् ॥ ११ ॥ मायोपमा सर्वधर्माश्चित्तविज्ञानवर्जिता ॥ १३ ॥ मायोपम समाधिं च दशभूमिविनिर्गतम् ॥ १६ ॥ स्वप्नविभ्रममायाख्यं शून्यं वै कल्पितं जगत् ॥ ६६ ॥ अनुत्पन्ना ह्यस्मी धर्मा न चैवैते न सन्ति च । गन्धर्वनगरस्वप्नमायानिर्माणसदृशा ॥ १४४ ॥ गन्धर्वस्वप्नमाया या सृगृह्णा ह्यभौतिका ॥ २९१ ॥ मायास्वप्नोपमं लोकं हेतुप्रत्ययवर्जितम् ॥ ५६१ ॥ गन्धर्वस्वप्नमायाख्या भावा विद्यन्यहेतुका ॥ ५८२ ॥ मायास्वप्ननिभा भावा ॥ ८७५ ॥ where माया and स्वप्न are used together in one and the same passage. Those who believe सृष्टि to be like स्वप्न or माया, do believe in the reality of the creation-process, while Rāmānuja goes to the extent of saying that the creation in dream is real enough. Kūranārāyaṇa remarks, सृष्टिचिन्तका इत्यनेन यथावद्वृत्तस्वरूपानभिज्ञा इति सूचितम् ।

(8) [5] इच्छावादिन्s, they believe in a real creation by a personal creator who does not stand in need of any उपादानकारण etc. to create, but is able to bring about creation merely by his will.

This view is referred to in the Upanisadic passages like सोऽनामय बहु स्या प्रजायेय Kuranārāyana takes this as the opinion of the औपनिषद्स (those who advocate the philosophy of the Upanisads) and hence the Siddhānta view According to Kuranārāyana, the second half of the Kārikā again refers to मतान्तरः He seems to have been misled by the expression विनिश्चिता which does not necessarily refer to the Siddhānta view It is unnatural to expect the Siddhānta view to be sandwiched between the मतान्तरः Kuranārāyana sees the above difficulty, but tries to meet it, lamely enough, by remarking कालचिन्तना उपलक्षणमेतत् । यदृच्छानियति-स्वभावादीनां तेषां निरासः पुरुषप्रभुपदाभ्यामेव ज्ञेयः । अत एवेच्छामात्रस्य पक्षस्य मध्ये निवेशः ।

[6] कालवादिन्स advocate that काल or Time is the great dispenser. The श्वेताश्वतरोपनिषद् refers to काल (कालः स्वभावो नियतिर्यदृच्छा भूतानि योनिः पुरुष इति चिन्त्यम् । I 1) Atharvaveda and the Mahābhārata also refer to these philosophers It is wrong to call them astronomers

(9) Those who believe in a real creation by a personal creator, differ as to the cause or purpose of the creation all the same

[7] भोगवादिन्स say that the creation is intended for the enjoyment by the जीव (cf रङ्गस्य दर्शयित्वा निवर्तते नर्तकी यथा कृत्यात् । पुरुषस्य तथात्मानं प्रकाश्य विनिवर्तते प्रकृतिः ॥ सांख्यकारिका, 59)

[8] क्रीडावादिन्स say that the creation is just for the sport of the Lord.

[9] स्वभाववादिन्स argue that the Lord being आत्मकः cannot possibly have any desire or purpose in creation which is just his लीला (cf लोम्बवत् लीलाकेवल्यम्, Bṛahmasūtra II 1 33) The proper explanation is, therefore, that it is the स्वभाव of the Lord to create. Kuranārāyana thinks देवस्यैव स्वभावः etc is the सिद्धान्त view (स्वमतमाह श्रुतिः देवस्येति । देवस्य क्रीडाशैलस्यैव लीलारूपोऽयं सृष्ट्यादिविषयः स्वभाव एव नान्यत्प्रयोजनमिति भावः ।) He seems also to combine क्रीडा and स्वभाव into one प्रयोजनः Sankara says भोगार्थं क्रीडार्थमिति चान्ये सृष्टिं मन्यन्ते । अतः पक्षयोर्द्वेषणं देवस्यैव स्वभावोऽयमिति । According to Sankara, स्वभाव means here अविद्या. We have already stated above that the अजातिवादः has no scope for a creation even by means of अविद्या.

(10) Having mentioned the various theories about creation, Gaudapāda now says that there is only non-duality, the Turya (' the fourth ' , apart from Visva, Taijasa and Prājña) that is real, capable of ending all misery, eternal and विशु. The question of creation does not therefore arise निवृत्ते goes with ईशान Kūranārāyaṇa says, सर्वदुःखानां निवृत्ते कारणमिति शेषः . The reading निवृत्ति would mean that the तुर्य is the negation of all misery

(11) In the जाग्रत and स्वप्न states, the द्वैतबुद्धि in the form of विषयविषयिभाव, ग्राह्यग्राहकभाव, ज्ञातृज्ञेयभाव, कार्यकारणभाव etc persists In the सुषुप्ति state, there is no विषय, no ग्राह्य, no ज्ञेय etc , but the प्राज्ञ is still in the clutches of अविद्याकारण and अहभाव , the तुर्य on the other hand is pure consciousness and light, free from all द्वैत कार्य . फलभाव कारण बीजभाव , तत्त्वाग्रहणान्यथाग्रहणाभ्या बीजफलाभावाभ्या तौ यथोक्तौ विश्वतैजसौ बद्धौ प्राज्ञस्तु बीजभावेनैव बद्धः । तत्त्वाप्रतिबोधमात्रमेव हि बीज प्राज्ञत्वे निमित्तस्य । (Śaṅkara) , अज्ञानकार्यद्वेतोऽहममतादिभ्रमस्तद्रूपकार्यबन्धः । तत्कारणाविद्याबन्धः कारणबन्धः । (Kūranārāyaṇa) .

(12) In the सुषुप्ति state, the ज्ञान of the प्राज्ञ takes the form of न किञ्चिद्वेदिष्य, as there is no विषय to be cognised तुरीय on the other hand is all light and consciousness, hence सर्वदृक् though there too no द्वैत exists सर्वं च तत् दृक्च is the explanation of सर्वदृक् according to Śaṅkara who remarks अथवा जाग्रत्स्वप्नयोः सर्वभूतावस्थ सर्ववस्तुदृग्भास्तुरीय एवेति सर्वदृक्सदा । (सर्वं दर्शयतीति Kūranārāyaṇa)

(13) Both प्राज्ञ and तुर्य do not cognise द्वैत, but they are as poles asunder प्राज्ञ still remains wedded to the मूलाविद्या which can only vanish when the highest truth is realised. निद्रा is explained as तत्त्वाग्रहण in Kārikā 15 below

(14) विश्व and तैजस are always encumbered with स्वप्न (अन्यथा ग्रहणम्) and निद्रा (तत्त्वाप्रतिबोधः) , प्राज्ञ with तत्त्वाप्रतिबोध only, there being no अन्यथाग्रहण in सुषुप्ति तुर्य is completely unencumbered, there being neither अन्यथाग्रहण nor तत्त्वाप्रतिबोध अस्वप्ननिद्रया is explained by Śaṅkara as स्वप्नवर्जितमेवलयव निद्रया, by Kūranārāyaṇa as द्विविधभ्रम विनाशकतकेवलाविद्यया It will be seen that निद्रा is common to all the three, विश्व, तैजस and प्राज्ञ जाग्रत् is not specifically mentioned, for Gaudapāda regards जाग्रत् and स्वप्न states to be identical for all practical purposes, as is made clear in the second Prakaraṇa Both जाग्रत् and स्वप्न states are वितथः .

(15) A person in dream (and in जाग्रत् state, as well) sees things as they are not. Hence अन्यथाग्रहण is the sine qua non of स्वप्न (as well as जाग्रत्), in sleep a person knows nothing, here the विपर्यास is अज्ञानरूप. When अन्यथाग्रहण and तत्त्वाज्ञान vanish, one secures the ज्ञान of तुर्य and becomes तुर्य.

(16) अनादिमायया is taken by Kūranārāyana with both सुप्त (अनादेर्विष्णोरनादिमायया कर्मरूपाविद्यया) and प्रबुध्यते (भगवदिच्छया भगवत्प्रसादेन) अनिद्रमस्वप्नम् — In अद्वैत there cannot be any अन्यथाग्रहण or तत्त्वाप्रतिबोध. This Kārikā is quoted by Sankara in Brahmasūtra-bhāṣya II. 1 9 with the remark मायामात्रं ह्येतत्परमात्मनोऽवस्थाद्वयात्मनावभासनं रज्ज्वा इव सर्पादिभावेनेति ।

(17) An objection is raised to the statement अद्वैतं बुध्यते तदा in the last Kārikā. If अद्वैत is realised, what happens to the प्रपञ्च which we all experience? The answer is प्रपञ्च is just मायामात्र, mere illusion which disappears immediately अद्वैतज्ञान is secured. The question raised by the opponent could be taken seriously if प्रपञ्च were real, even in that case प्रपञ्च would have to go in the face of अद्वैत, but we would have been required to search for some effective means to get rid of it. But the problem does not arise, as प्रपञ्च is just illusion. Or, we might take अद्वैत as the subject of निवर्तते, if प्रपञ्च did exist, then अद्वैत would have to retire from the field, for both अद्वैत and प्रपञ्च could not stay together. But the question does not arise, as अद्वैत is the only reality and द्वैत is but मायामात्र like the creation in स्वप्न (the expression मायामात्र is found in Brahmasūtra III 2-3, मायामात्रं तु कार्त्स्न्येनानभिष्यक्तस्वरूपत्वात्) This, however, does not seem to be intended. Gaudapāda perhaps uses निवर्तते in the sense 'would definitely continue to exist' (निवर्तते = नितरा वर्तते as opposed to विनिवर्तते 'would turn away' in the next Kārikā) If प्रपञ्च is real, it could not cease to exist on any account. For a thing cannot ever change its nature.

(18) If various ideas about creation and प्रपञ्च are put forth by people through some reason or other, those would have necessarily to be given up ultimately. They are sometimes useful to beginners who cannot grasp the अद्वैत all at once. Kūranārāyana reads न निवर्तते (for विनिवर्तते), and explains it as उपदेशान्महतामुपदेशबलान्न निवर्ततापि तु निवर्ततेव । With the reading न विवर्तते, the idea would be as follows — If the प्रपञ्च were to exist in reality, it

would never disappear, for a thing can never change its nature as is stated in III 21 below. But if प्रपञ्च is merely कल्पित surely it must disappear, for a कल्पना is unreal जाते, supply अद्वैते. The second line is found in Yogavāsistha (III 84 27) विवदन्ते ह्यसमुद्धा स्वविकल्प-विजृम्भिते । उपदेशादय वादो etc. and in III 84 25, as अविबोधादय वादो ज्ञाने द्वैत न विद्यते । ज्ञाने सज्ञानतरुल्लभ मोनमेवानशिष्यते ॥

(19) Verses 19-23 describe how the three states are to be equated with the three Mātrās of Omkara, and the तुर्यं to the Mātrā-less

ओम् has three portions, अ, उ and म्, the totality of these portions (or the नाद) can be said to be the अमात्र विश्व resides in the first of the states, अ is the first of the Mātrās, so when we want to say विश्व has the nature of अ (This would be the निदर्शना figure of speech, अभवन्वस्तुसबन्ध उपमापरिस्फुर , resulting in उपमा) or विश्व is like अ, the साधारणधर्म is ' the being at the head of the series ', when for purposes of उपासना and the like, विश्व is to be identified with अ (that is, when the idea of रूपक is involved, where the साधारणधर्म is more intimately connected than in उपमा), the common ground is आम्नि (pervading nature) विश्व pervades the whole outside creation, अकार is also all-pervading, as अक्षराणामकारोऽस्मि (Gītā X 32) shows अ to be the विश्वृति of the Lord. This kind of identification is frequently met with in Brāhmaṇa literature. The फल of this एकत्वोपासना is आप्नोति ह वै सर्वान् कामानादि प्रथमश्च भवति महताम् । (Sankara on Māndūkya 9)

(20) तैजस (in the second state) is like उ, because तैजस is more exalted than विश्व, being more subtle, and उ has greater उत्कर्ष, because it follows अ like a king coming after the servant ! Or, we might take उत्कर्ष to mean just ' coming after ' उ follows अ, तैजस follows विश्व (as स्वप्न is dependent upon the जाग्रत् state) तैजस can be identified with उ, because तैजस is midway between (and so connected with both) विश्व and प्राज्ञ, and उ is midway between (and so connected with both) अ and म् ! The फल of this एकत्वोपासना is उत्कर्षति ह वै ज्ञानसततिम् । विज्ञानसततिं वर्धयतीत्यर्थः । समानस्तुल्यश्च मित्रपक्षस्येव शत्रुपक्षानामप्यद्वेषो भवति । अब्रह्मविदस्य कुले न भवति । (Sankara on Māndūkya 10)

(21) प्राज्ञ is like म्, because प्राज्ञ acts as a limit (मानम्), being the last, and म् also acts as a limit, being the last syllable of ओम्

प्राज्ञ can be identified with म्, because विश्व and तैजस merge into प्राज्ञ in the सुषुप्ति state, and अ and उ merge into म् (like वर्ण's in the स्फोट शब्द) after being uttered मितेर्मितिर्मान मीयेते इव हि विश्वतैजसौ प्राज्ञेन प्रलयोत्पश्यो प्रवेशनिर्गमाभ्या प्रस्थेनेव यवा । तथोकारसमाप्तौ पुन प्रयोगे च प्रविश्य निगच्छत इवाकारोकारौ मकारे । (Sankara) The फल of this एकस्वोपासना is मिनोति ह वा इद सर्वं जगदाथात्म्यं जानातीत्यर्थं । अपीतिश्च जगत्कारणात्मा भवतीत्यर्थं । (Sankara on Māndukya II)

(22) तुल्य सामान्यम्, the common ground between each of the three pairs महासुनि = ब्रह्मवित् (Sanl ara)

(23) The उपासक of विश्व (as identified with अकार) secures his goal viz विश्व, that of तैजस (as identified with उकार) तैजस, that of प्राज्ञ (as identified with मकार) the प्राज्ञ, in accordance with the doctrine, यो यच्छूद्ध स एव स (Gītā XVII 3) But the worshipper of Mātrāless portion of ओङ्कार has not to go anywhere to secure his goal He realises himself as Brahman. The उपासक of विश्व, तैजस and प्राज्ञ secures only the lower फल, and as such is inferior to the उपासक of the अमात्र But Kārikā 22 calls him a महासुनि, while in Kārikā 29, one who knows the ओङ्कार as अमात्र etc is called only a सुनि This is strange Kārikā 22 appears to be a suspicious one

(24) Kārikās 24-29 glorify the उपासना and the उपासक of ओङ्कार as a whole, and especially its अमात्र aspect One who knows ओङ्कार as अमात्र, अनन्तमात्र, द्वैतस्योपशम etc. is the real Muni ओङ्कार is also known as प्रणव.

To know ओङ्कार as a whole, one must know its parts or Mātrās equated with the आत्मपादः There is no necessity of meditating upon anything else

(25) प्रणव or ओङ्कार is ब्रह्मन् which is described in the Upanisads as absolutely free from fear प्रणव is ओम्, lit which is praised (प्रणूयते इति) or uttered first A Vedic passage is expected to begin and end with ओम् Read the following from Manusmṛiti, ब्रह्मण प्रणव कुर्यादादावन्ते च सर्वदा । स्रवत्यनोद्भूत पूर्वै एरस्ताच्च विनश्यति ॥ . अकार चाप्युकार च मकार च प्रजापति । वेदत्रयास्त्रिरद्वहद् शुश्रुव स्वरितीति च ॥ एतदक्षरमेता च जपन्व्याहृतिपूर्विकाश्च । सधयर्षोर्वेदविद् विप्रो वेदपुण्येन युज्यते ॥ II 74, 76, 78 The Aitareyabrāhmana says तेभ्योऽभितेभ्यश्च यो वर्णा अजायन्ताकार उकारो मकार इति ताननेकधा समभरत्तदेतदोदेमिति । तस्मादो-

मिति प्रणौत्योमिति वै स्वर्गो लोक ओमित्यसौ योऽसौ तपति । In later literature ओम् is said to refer to the Trinity, Brahmadeva, Viṣṇu and Mahesa, अमरौ विष्णुरुद्विष्ट उकारस्तु महेश्वर । मकारेणोच्यते ब्रह्मा प्रणवस्तु त्रयो मता । The Gītā (XVII 23-24) also says, ॐ तत्सदिति निर्दिशो ब्रह्मणस्त्रिविध स्मृत । ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिता पुः ॥ तस्मादोमित्युदाहृत्य यज्ञदानतप क्रिया । प्रवर्तन्ते विधानोक्ता सतत ब्रह्मवादिनाम् ॥

(26) Vidhuśekhara reads पर स्मृतम् for पर स्मृत । There is no doubt that पर स्मृत is the original reading which was emended so as to refer to पर ब्रह्म which is generally spoken of along with अपर ब्रह्म पर is the पर आत्मा or पर पुरुष referred to in the Kathopanīśad (महत परमव्यक्तमव्यक्तात्पुरुष पर । पुरुषात् पर मित्तिमा काष्ठा सा परा गति ॥ III. 11) अपर ब्रह्म—the lower Brahman associated with उपाधिः । There is no point in describing प्रणव as अपर ब्रह्म, when प्रणव is to be immediately shown as पर आत्मा Kūranārāyana boldly explains अपर as अपर पूर्वतनो मूलरूपपूर्वावतारत्मा प्रणवो हरिः, and पर as पश्चात्तनो विश्वाद्यवताररूप प्रणवो हरिः पूर्वावतारे पश्चिमावतारे च पूर्णत्वं न क्वचिदपि न्यूनतेति भावः । Could it be that the original reading was प्रणवो हि पर ब्रह्म, so that प्रणव is described as पर ब्रह्म and पर आत्मा, thus equating ब्रह्मन् and आत्मन् at the same time? On the other hand, in Prasna V 2, we read एतद्वै सत्यकाम पर चापर च ब्रह्म यदोकारस्तस्माद्विद्वानैतेनैवायतनैकतरमन्वेति । अनन्तरोऽवाह्य — This expression is found in Brhadāraṇyaka IV 5 12 अपूर्व, न विद्यते पूर्वं कारण यस्य सोऽपूर्वं प्रणव कारणहीन । (Kūranārāyana)

(27) तदन्तरम्-प्राग्बभोगानन्तर (Kūranārāyana), तदात्मभाव (Śāṅkara) तत् apparently refers to Brahman in Kārikā 26

(28) Compare for the first line, ईश्वर सर्वभूतानां हृदयेऽर्जुन तिष्ठति । (Gītā XVIII 61), also ज्ञान ज्ञेय ज्ञानगम्य हृदि सर्वस्य विष्ठितम् । (XIII 17), अद्भुतमात्रं पुरुषोऽन्तरात्मा सदा जनानां हृदये सनिविष्ट । (Kathopanīśad (II 217) न शोचति, तरति शोकमात्मवित् इत्यादिश्रुतिभ्यः । (Śāṅkara).

(29) द्वैतस्योपशमः — There being only अद्वैत, all duality ceases. इतरो जनः, शास्त्रविदपि (Śāṅkara) People well-versed only in the Śāstras cannot be called मुनिस, if they do not know the Omkāra.

Of the older Upanīśads, besides the Māndukya, Katha, Prasna, Mundaka, Taittiriya, Chāndogya and Maṭṭi refer to Omkāra Pranava, describe its identification with Brahman, glorify the various

uses for meditation and fruit of ओकारोपासना The following extracts will be found interesting in this connection

Kathopanisad —

सर्वे वेदा यत्पदमाप्नुवन्ति तपामि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं सग्रहेण ब्रवीमि ॥

ओमित्येतत् ॥ I 215

एतद्धेवाक्षरं ब्रह्म ह्येतदेवाक्षरं परम् ।
एतद्धेवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥ I 12 16
एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ I 12 17

Praśnopanisad —

एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोङ्कारस्तस्माद्विद्वानेतेनैवायतनेनैकतर-
मन्वेति ॥ V 2

स यद्येकमात्रमभिध्यायीत स तेनैव सचेदितस्तूर्णमेव जगत्यामभिसपद्यते । तस्य चो-
लौकमुपनयन्ते स तत्र तथैवा ब्रह्मचर्येण श्रद्धया सपन्नो महिमानमनुभवति ॥ V 3

अथ यदि द्विमात्रेण मनसि सपद्यते सोऽन्तर्गच्छे यजुर्भिरुन्नीयते स सोमलोकं स
सोमलोके विभूतिमनुभूय पुनरावर्तते ॥ V. 4

यः पुनरेतन्निमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत स तेजसि सूर्ये सपन्नः ।
यथा पादोदरस्यचा विनिर्मुच्येत एव ह वै स पाप्मना विनिर्मुक्तः स सामभिरुन्नीयते
ब्रह्मलोके स एतस्माज्जीवधनाऽपराऽपरं पुरिषाय पुरुषमीक्षते । तदेतौ श्लोकौ भवतः । V 5

तिस्रो मात्रा मृत्युमत्यः प्रयुक्ता अन्योन्यसक्ता अनुविप्रयुक्ता ।

क्रियास्तु बाह्याभ्यन्तरमध्यमास्तु सम्यक्प्रयुक्तास्तु न कम्पन्ते ज्ञः ॥ V.6

ऋग्भिरेतं यजुर्भिरन्तरिक्षं ससामभिर्यज्ञः कवयो वेदयन्ते ।

तमोङ्कारैर्वायतनेनान्वेति विद्वान्यत्तच्छान्तमजरममृतमभयं परं चेति ॥ V.7

Mundaka —

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।

अप्रमत्तेन वेद्ध्यं शरवत्तन्मयो भवेत् ॥ II 2 4

Taittirīya .—

ओमिति ब्रह्म ॥ ओमितीदं सर्वम् । ओमित्येतदनुकृतिर्हं स्म वा अप्योऽब्रवीत्येत्या-
ब्रवीयन्ति ॥ ओमिति सामानि गायन्ति । ओ०शामिति शस्त्राणि शस्त्रसन्ति ॥ ओमि-
त्यध्वर्युं प्रतिगरं प्रतिशृणाति । ओमिति ब्रह्मा प्रस्तौति । ओमित्यग्निहोत्रमनुजानाति ।
ओमिति ब्राह्मणं प्रवक्ष्यन्नाह ब्रह्मोपासनीति ॥ ब्रह्मैवोपास्यते ॥ I 8

Chândogya —

ओमित्येतदक्षरमुद्गीथमुपार्जितोमिनि ह्युद्गायति तस्योपस्थाख्यातम् । I. 1 1

वागेवर्कं प्राण मामोमित्येतदक्षरमुद्गीथस्तदा एतन्मिथुन यद्वाकं च प्राणश्चर्कं च ।
साम च । तदेतन्मिथुनमोमित्यस्मिन्नक्षरे सऽसृज्यते । I 1 5 6

तेनेय त्रयी विद्या वर्तते ओमित्याश्रावयत्योमिति ज्ञात्स्योमित्युद्गायत्येतस्यैवाक्षरस्या-
पचित्यै माहिम्ना रसेन । I 1 8

यदा वा कचमाप्नोत्योमित्येवातिस्वरत्येऽसामैव यजुषेऽ उ स्वरो यदेतदक्षरमेतदसृज्य-
मभय तत्प्रविश्य देवा असृता अभवन् । I 4 4

अथ खलु य उद्गीथ स प्रणवो य प्रणव स उद्गीथ इत्यसौ वा आदित्य उद्गीथ एव
प्रणव ओमिनि ह्येव स्वरश्चेति । I 5 1

प्रजापतिर्लोकावभ्यतपत्तेभ्योऽभितप्तेभ्यश्चयी विद्या सप्रसन्नवत्तामभ्यतपत्तस्या अभि-
तप्ताया एतान्यक्षराणि सप्रसन्नवत्त भूर्भुव स्वरिति । II. 13. 2

तान्यभ्यतपत्तेभ्योऽभितप्तेभ्य ऋकार सप्रसन्नवत्तयथा । शङ्कुना सर्वाणि पर्णाणि
सतृणान्येवमोङ्कारेण सर्वा वाक् सतृणोङ्कार एवेदऽसर्वमोङ्कार एवेदऽसर्वम् ॥ II 13. 3

अर्वाग्विचरत एतौ प्राणादित्या एता उपार्जितोमित्यक्षरेण व्याहृतिभि सावित्र्या
चेति ॥ VI 2

Maitrī —

द्वे वाव ब्रह्मणो रूपे मूर्तं चाश्रितं चाथ यन्मूर्तं तदसत्य यदश्रितं तत्सत्य तद्ब्रह्म
तज्ज्योतिर्यज्ज्योति स आदित्य स वा एष ओमित्येतदात्माभवत्स त्रेधात्मान व्यकुरुतौ-
मिति तिस्रो मात्रा एताभि सर्वमिदमोत प्रोत चैवास्मीत्येव ह्याहैतद्वा आदित्य ओमित्यं
ध्यायतात्मान युञ्जीतेति । VI 3

अथ खलु य उद्गीथ स प्रणवो य प्रणव स उद्गीथ । इत्यसौ वा आदित्य उद्गीथ
एष प्रणव इत्येव ह्याहोद्गीथ प्रणवास्य प्रोतार भारूप विगतनिद्र विजर विमृत्यु त्रिपद
व्यक्षर पुन पञ्चधा ज्ञेय निहित गृह्यायामित्येव ह्याह । ओमित्येतदक्षरस्य चैतत् तस्मादो-
मित्यनेनैतदुपासीताजस्रमिति । . एतदेवाक्षर पुण्यमेतदेवाक्षर परम् । एतदेवाक्षर ज्ञात्वा
यो यदिच्छति तस्य तत् । VI 4

अथान्यत्राप्युक्त स्वनवत्येषास्य तन् ।

ओमिति स्त्रीपुनपुसकेति लिङ्गवत्येषा

अथ अग्निर्वायुरादित्य इति भास्वत्येषा

अथ ब्रह्म रुद्रो विष्णुरिति अधिपतिवत्येषा

अथ ऋक्यजु सामेति विज्ञानवत्येषा

अथ भुर्ध्रुव स्वरिति लोऋवत्येषा
 अथ भूतं भव्य भविष्यदिति कालवत्येषा
 अथ प्राणोऽग्नि सूर्य इति प्रतापवत्येषा
 अथ अन्नमापश्चन्द्रमा इति अप्यायनवत्येषा
 अथ बुद्धिर्मनोऽहकार इति चेतनवत्येषा
 अथ प्राणोऽपानो व्यान इति प्राणवत्येषा

इत्यत ओमित्युक्तेनैता प्रस्तुता अर्चिता अर्पिता भवन्तीत्येव ह्याहैनद्वै सत्यकाम पर
 चापर च ब्रह्म यदोमित्येतदक्षरमिति । VI 5

अन्न वा अस्य सर्वस्य योनि कालश्चान्नस्य सूर्यो योनि कालस्य . यावत्यो वै
 कालस्य कलास्तावतीषु चरत्यसौ य काल ब्रह्मेत्युपासीत कालस्तस्यातिदूरमपसरतीत्येव
 ह्याह ।

कालाः खवन्ति भूतानि कालाद्बुद्धिं प्रयान्ति च ।
 काले चास्त नियच्छन्ति कालो मूर्तिरमूर्तिमान् ॥ VI 14

अथ यथोर्णनाभिस्तन्तुनोर्ध्वहृत्क्रान्तोऽवकाश लभतीत्येव वाव खल्वसौ बभ्रुव्यातोमि-
 त्यनेनोर्ध्वहृत्क्रान्त स्वातन्त्र्यं लभते । VI 22

धनु शरीरमोमित्येतच्छरं शिखास्य मनस्तमोलक्षण भिच्वा तमोऽतमाविष्टमागच्छ
 त्यथाविष्ट भिच्वा अलातचक्रमिव स्फुरन्तमादित्यवर्णमूर्जम्बन्तं ब्रह्मतमसं पर्य-
 मश्यत् । VI 24

निद्रोवान्तर्हितेन्द्रियं शुद्धितमया धिया स्वप्न इव य पश्यतीन्द्रियविलेऽविवश
 प्रणवाख्यं प्रणेतारं भारूपं विगतनिद्रं विजरो विमृष्टं विशोकं च सोऽपि प्रणवाख्यं प्रणेतारं
 भारूपो विगतनिद्रो विजरो विमृष्टोर्विशोको भवति । VI 25

Kuranārāyana tries his best to show that Hari with his four forms is the object of Upāsana described in the first Prakaraṇa. Madhva also follows the same line. It is unnecessary to take the interpretations of Kuranārāyana and Madhva seriously. In the eyes of both of them, Gaudapādiyakārikās in the first Prakaraṇa form a part of the Māndūkyopaniṣad. They do not seem to be aware of the other three Prakaraṇas of the Gaudapādiyakārikās. The colophons in the Manuscripts at the end of this Prakaraṇa vary considerably, such as इति माण्डूक्योपनिषत् समाप्ता, प्रथमं प्रकरणम् (without any specific name) ... ओङ्कारनिर्णयं प्रथमं प्रकरणम्, ओङ्काराख्यं प्रथमं प्रकरणम्, ... आगमशास्त्रविवरणे प्रथमप्रकरणे माण्डूक्यव्याख्यानं समाप्तम्. There does not appear to be any good authority for calling this प्रकरणं, आगम, as is done by Prof. Vidhuśekhara. ओङ्कारोपासना perhaps is the most fitting title for this Prakaraṇa, if any is to be given.

CHAPTER II

This Prakarana contains 38 Kārikās and is usually called वैतथ्य, presumably because the first word of the first Kārikā in this Prakarana is वैतथ्य. Gaudapāda tries to prove here that there is no difference between the जाग्रत् and स्वप्न states, and परमार्थता consists in the belief that there is neither निर्गोच nor उत्पत्ति, neither बद्ध nor साधक etc

(1) Things seen in a dream are admitted to be false, because they are seen within the body in a very limited space. Mountains, chariots etc seen in a dream cannot possibly be accommodated in the small limited space occupied by the body of the dreamer. So they must be false or imaginary.

(2) The objector might argue as follows — The mountains etc. are not within the body, the dreamer may be actually travelling to those regions, in which case the things seen in a dream may be regarded as real. To this we answer — It is impossible for the dreamer to actually travel to the regions within the short period of time he is dreaming, the dream hardly lasts, say an hour or so, how could he be travelling thousands of miles during that period? Secondly, many a time the dreamer awakes suddenly, but he does not find himself, when awake, in the regions which he had visited in his dream. All this shows that the objects seen in a dream are within the body itself, the dreamer does not go out to see them.

(3) The following passage from the Brhadāranyaka shows how the objects in a dream are created by the soul out of the material of this all-containing world, but they really do not exist. स यत्र प्रस्वपिति अस्य लोकस्य सर्वावतो मात्राहपादाय स्वयं विद्वन् स्वयं निर्माय स्वेन भासा स्वेन ज्योतिषा पितृत्राय पुरुष स्वयज्योतिर्भवति । न तत्र रथान् न रथयोगान् न पन्थानो भवन्त्यथ रथान् रथयोगान्पथं सृजते न तत्रानन्दा मुदं प्रमुदो भवन्त्यथानन्दान् मुदं प्रमुदं सृजते न तत्र वेशान्ता पुष्करिण्य स्रवन्त्यो भवन्त्यथ वेशान्तान् पुष्करिणी स्रवन्ती सृजते स हि कर्ता (IV 3 10) The expression न्यायपूर्वकम् is usually understood to mean, 'with the logical reasoning therefore' युक्तितः (Sankara) But there is no युक्ति as such in the above passages from the Brhadāranyaka, which are undoubtedly what Gaudapāda is referring to here. वैतथ्यं श्रुत्या स्वप्ने स्वयज्योतिष्प्रतिपादनपरया प्रकाशितमाहुर्ब्रह्मविदः says Sankara, but स्वयज्योतिः would simply

emphasise that the soul does not require the help of other means to perceive things, not that they are unreal. Their unreality or अभाव is just dogmatically asserted in the above passage, न रथा न रथ-योगा etc. Some sort of reasoning is to be found in Yogavāsistha III 19, यादृगर्थे जगद्रूप तत्रै बोदेति तत्क्षणात् । न देशकालदीर्घत्व न वैचित्र्य पदार्थजम् ॥ १९ ॥ बाह्यमाभ्यन्तर भाति स्वप्नार्थोऽत्र निदर्शनम् । यदन्त स्वप्नसकल्पपुर च कचन चित्ते ॥ २० ॥ तदेतद्बाह्यान्मैव स्वाभ्यासात्संस्कृत स्थितम् । ॥ २१ ॥ सद्रूपा एव चैतस्य स्वप्नसकल्पसैन्यवत् । अविसर्वादि सर्वार्थरूपं यदनुभूयते ॥ २३ ॥ तस्य तावद्दद कथं कीदृशी वापि सत्यता । अथवोत्तरकाले तु भङ्गुरत्वादवस्तु तत् ॥ २४ ॥ ईदृक्च सर्वमेवेदं तत्र का नास्तित्ताधिका । स्वप्ने जाग्रदसद्रूपा स्वप्नो जाग्रदस्य सन्मय ॥ २५ ॥

We however think that न्यायपूर्वकम् does not refer to logical reasoning at all. It might be argued that the soul in the dream might be different from the soul in सप्ननाद 01 जाग्रत् state or that स्वप्न is but जागरितदेश, as in dream one sees just what one had seen in the जाग्रत् state (अथो खल्वबाहुर्जागरितदेश एवास्यैव इति यानि ह्येव जाग-प्रदयति तानि ह्युत इति IV 3.14) and therefore the mere statement about the absence of रथ etc in dream, without the corresponding statement about the same soul persisting in the three states is futile. The Bihadāranyaka to meet this argument says in IV 3 15-17, that the soul enters from one state into another and returns the same way (यथान्याय means the same way by which one had gone, न्याय—the way of going, entering), and it is this न्याय in यथान्याय used in the following passages, that is referred to by Gaudapāda —

स वा एष एतस्मिन्प्रसादे रत्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च पुन प्रतिन्याय प्रतियोन्याद्ववति स्वप्नायैव स यत्तत्र किञ्चित्पश्यत्यन्वागतस्तेन भवत्यसङ्गोऽयं पुरुष इति . IV 3 14, स वा एष एतस्मिन्स्वप्ने रत्वा .. प्रतिन्याय प्रतियोन्याद्ववति बुद्धान्तायैव स पुरुष इति IV 3 15, स वा एष एतस्मिन्बुद्धान्ते रत्वा प्रतिन्याय प्रतियोन्याद्ववति स्वप्नान्तायैव IV.3 17, तद्यथा महामत्स्य उभे कृलेऽनुसचरति पूर्वं चापरं चैवमेवायं पुरुष एतादृशभावन्तावतुसचरति स्वप्नान्तं च बुद्धान्तं च ॥ IV 3 18

(4) भेद and भाव are synonymous terms, meaning ' thing ' ' object '. There is वैतथ्य in सप्न, because the objects experienced there, are seen within the body, there is वैतथ्य in जाग्रत् also, because the so-called बाह्य objects cannot be perceived unless the perceiver's बुद्धि (which is within the body) becomes तत्तद्बाह्यस्वाकारा (The विज्ञानवादिन्s therefore argue that बाह्यवस्तु does not exist at all, because for perception only the अन्त स्थबुद्धि helps) So that what obtains in

the जाग्रत् state, obtains in the स्वप्न as well. But this must not lead us to conclude that there is only one state and not two. There is some difference, जाग्रत् state is different from स्वप्न on the score of सद्भूतत्वं (being enclosed) which is a characteristic of स्वप्न only where all objects are enclosed within the body of the dreamer. But this is not a material difference. Devadatta sitting in the open cannot surely be regarded as different from Devadatta sitting in a closed room on a rainy day ! Prof. Vidhusekhara unnecessarily wants to emend सद्भूतत्वेन भिद्यते into सद्भूतत्वं न भिद्यते which he explains to mean that the state of being enclosed does not differ in waking and dream. There is no manuscript authority for such an emendation. Again, as we have shown above, the reading सद्भूतत्वेन भिद्यते does give a satisfactory meaning. To take सद्भूतत्वेन भिद्यते as सद्भूतत्वे न (वैतथ्यं) भिद्यते is equally unnecessary. Śaṅkara tries to evolve a regular syllogism out of this Kārikā,

जाग्रद्दृश्यानां भावानां वैतथ्यमस्ति (प्रतिज्ञा)

दृश्यत्वात् (हेतुः)

यत् दृश्यं तत् वितथ्यम्, स्वप्नदृश्यभाववत्.

All this is cumbrous and confusing.

(5) For all practical purposes, स्वप्न and जागरित स्थानं are therefore understood by the wise to be one and the same, because both are वितथ्य and अन्न स्थानं. स्वप्न is also called सन्ध्य तृतीय स्थानं (तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवत इदं च परलोकस्थानं च सन्ध्य तृतीय स्वप्नस्थानं Brha IV 39) प्रसिद्धेनैव भेदानां ग्राह्यग्राहकत्वेन हेतुना समत्वेन (Śaṅkara).

(6) This Kārikā is repeated in the fourth Prakaraṇa (IV 31). Things in स्वप्न and जागरित states are वितथ्य also on the general principle that whatever is not there from the very beginning (that is, whatever is produced or born) and is going to have an end (that is, can be destroyed) must also have the same characteristic, viz. being unreal, even in the present. The mirage (मृगदृष्टिः) is not there before, is not going to be after, so it is unreal when it appears. Things in स्वप्न and जागरित are really possessed of the same characteristics (सद्भूता) as those of वितथ्य entities, but they are taken to be अवितथ्य by the ignorant.

(7) One may readily grant the वितथ्यत्वं of objects in dream, but some may not be so sure about the जागरितभाव being वितथ्य. Gauḍa-

pāda therefore explains the point further. Why do we regard the objects in dream as वितथ ? Because, their सप्रयोजनता (the capacity of serving some purpose) is contradicted in another state. A real object can never change its characteristics or प्रकृति. The hearty meal that a person takes in the dream, is of no avail in the जाग्रत् state where he has to satisfy his hunger by having another meal. Now exactly the same is the situation about the objects in the जाग्रत् state. The सप्रयोजनता of a meal in the जाग्रत् state is contradicted in the स्वप्न state (the dreamer goes on eating in a dream as though he had never tasted any meal in the जाग्रत् state). So, जाग्रत् objects stand on the same level as the स्वप्न objects in that each is contradicted in the other state. So जाग्रत् objects also, being of a changeful nature, with their प्रकृति securing अन्यथाभाव in a different state, must be regarded as मिथ्या like the स्वप्न objects. Prof. Vidhusekhara reads स्वप्ने प्रतिपद्यते for स्वप्ने विप्र तपद्यते, and translates the first line as ' that the things have some purpose also in dream is known '. We fail to see what the स्वप्ने सप्रयोजनता of objects has to do with the matter in question. Gaudapāda wants to prove that objects in the जाग्रत् state are मिथ्या and he gives the reason that their सप्रयोजनता is contradicted in dreams. Whether objects in a dream have a प्रयोजन or not is beside the point.

(8) Prof. Vidhusekhara wants to emend अपूर्वे स्थानिधर्म into अपूर्वा स्थानिधर्मा, and confesses that the Kārikā is not quite clear to him. There is no doubt that अपूर्वे स्थानिधर्म is the genuine reading, if not for any other reason, merely on account of the fact that no one is likely to change अपूर्वा स्थानिधर्मा into अपूर्वे स्थानिधर्म. Gaudapāda's style is sometimes very terse and we have to fill in gaps to make the meaning clear, but that hardly justifies us in changing his words as will Prof. Vidhusekhara is unable to understand the Kārikā, presumably because he has failed to grasp the meaning of the last Kārikā.

The idea in the Kārikā is as follows—

The objector says that it may be granted that the सप्रयोजनता of objects in the जाग्रत् state (referred to as तेषा in the last Kārikā) is contradicted in the dream-state if the same are seen there. But many a time the dreamer sees in a dream quite abnormal, fantastic and unprecedented objects which he has never seen in the जाग्रत्

state The सप्रयोजनता argument therefore has no scope here Are we not therefore justified in saying that the dream is an entirely unique state having no correspondence to the जाग्रत state, and that the dreamer is also a different soul who creates those abnormal things in such an easy manner? No conclusion can therefore be drawn about the वैतथ्य of objects in the waking state from what we see in the dream

The Siddhāntin's answer is as follows — We agree that स्वप्नदृश्य is an अपूर्व thing. But that does not mean that the dreamer is a different soul, it is just a case of स्थानमाहात्म्य The अपूर्वत्व is but a characteristic of the dream-state Is not the देवलोका associated with all kinds of unbelievable objects? An ordinary person when anointed as king, does become possessed of extraordinary powers Similarly the dream is a privileged place To us in the waking state the things seen or done in a dream may appear impossible or abnormal, but the dreamer considers them as just ordinary routine and they are real to the dreamer only Even in the waking state an untrained man would think it abnormal or impossible that one could fly in the air in a big Constellation aeroplane at the rate of 300 miles an hour, but a trained air-pilot does that with the greatest ease So the वैतथ्य of things does not depend upon whether the things are normal or abnormal, but upon whether they are capable of being belied in another state The अपूर्व in the dream is the धर्म of the dreamer, that is all यथा स्थानिधर्माणा रज्जुसर्पस्य गतुणिष्ठा दीनामसत्त्व तथा स्वप्नदृश्यानामपूर्वाणा स्थानिधर्मत्वमेवेत्यसत्त्वम् । (Sankara).

(9 and 10) Things, both in the जाग्रत and स्वप्न states, are चेत - कल्पित and so मिथ्या.

जाग्रत state	स्वप्न state
(1) Whatever is imagined by the mind is popularly regarded as असत्	(1) Even in the स्वप्न, the dreamer imagines certain things in the mind and considers them as असत्
(2) Whatever is cognised by the sense-organs outside, is regarded as सत्	(2) Even in the स्वप्न, the dreamer considers things cognised outside as सत्

This shows that the so-called सदसद्भिभाग in the जाग्रत state obtains in the स्वप्न state as well जाग्रत state is therefore on par with the स्वप्न

state, and is वितथ like the स्वप्न, on account of the अन्त स्थानत्व of things as has been explained below

(11) If both the जाग्रत् and स्वप्न objects are वितथ and चेत कल्पित, 'What is real? Who imagines these भेदः—' these questions require to be answered स्मृतिज्ञानयो क आलम्बनमित्यभिप्राय (Sankara)

(12) 'Ātman' is the answer to the questions raised in the last Kārikā Ātman is all light (देव), अज, अद्वैत etc, hence he imagines all this within himself by his Māyā (which also is not different from him) Here Gaudapāda parts company with the Bauddhas (Viññānavādins) Sankara aptly remarks, न च निरास्पदे एव ज्ञानसृष्टी वैनाशिकानामिवेत्यभिप्राय । According to the Bauddhas विज्ञान is also 'क्षणिक' It cannot be आलम्बन for any thing

(13) This Kārikā shows how the powerful (प्रभु) Ātman effects the creation He first thinks of the objects to be created in his mind and then becomes out-ward-minded and fixes them up outside, just as a speaker first thinks about what he is going to speak and then speaks out Prof Vidhusekhara wants to read अव्यवस्थितान् for व्यवस्थितान्, because the objects in a dream are not fixed, and नियतान् in the second line is intended to be contrasted with अव्यवस्थितान् He also wants to read बहिःश्रित्ते so as to correspond with अन्तःश्रित्ते We differ from Prof Vidhusekhara Things within are अव्यक्त according to Gaudapāda (Kārikā 15), अव्यक्त is not अव्यवस्थित As dreams go, they are as good as नियत The author seems to emphasise here that objects are first thought out and then projected for practical purposes The expression बहिःश्रित्ते would mean 'outside in the mind' which is a contradiction in terms That is why बहिःश्रित्ते 'minded out-ward' seems to have been preferred by Gaudapāda

(14) Objects within are चित्तकाल (staying as long as the thought lasts), objects without are चित्तकाल and इन्द्रियकाल चित्तकालs are cognised by the mind, द्वयकालs, in addition by इन्द्रियs, as they are व्यवहारदशापन्न द्वय is referred to by Gaudapāda himself in IV 72 as ग्राह्यग्राहकवत्, but the द्वय in द्वयकाल here does not mean ग्राह्यग्राहकवत्, for that characteristic belongs surely to चित्तकाल as well (for चित्त would be the ग्राहक and the things imagined would be ग्राह्य) Read the following from Sankara's Bhyāṣya, चित्तकाला चित्तपरिच्छेदा । . कल्पनाकाल एवोपलभ्यन्त इत्यर्थः । द्वयकालाश्च भेदकाला अन्योन्यपरिच्छेदा । (यथा

आगोदोहनमास्ते यावदास्ते तावद्वा दोग्धि यावद्वा दोग्धि तावदास्त इति) परस्परपरिच्छेदपरिच्छेदकत्वं बाह्यानां भेदानां ते द्वयकाला । बाह्य objects thus are चित्तकाल and also dependent upon or correlated to other objects for their existence. Hence they are द्वयकाल. Whatever that be, all objects, whether within or without, are but imagined objects. The विशेष pointed out, viz some are चित्तकाल and others are द्वयकाल, is due, not to any other cause, but कल्पितत्वं itself.

(15) It is true that objects within are not distinctly experienced while those without are स्फुटः, but this distinction between the two is caused merely by the difference in the means for their cognition. It is not that objects within are कल्पित while those without are real. All are कल्पित, but objects within are cognised by the mind, while objects without require in addition the help of इन्द्रिय or sense-organs for their cognition, आत्मा मनसा सयुज्यते मन इन्द्रियेण, इन्द्रियम् अर्थेन—according to this theory of the Naiyāyikas, there is इन्द्रिय in between मनस् and objects इन्द्रियान्तर may mean other इन्द्रिय (बाह्य as opposed to मनस् which is an अन्तरीन्द्रिय) or the difference or distance due to the intervention of इन्द्रिय between मनस् and the objects of perception.

(16) This Kārikā indicates the process by which बाह्य and आध्यात्मिक objects come into existence. The Advaita Ātman first imagines (by his Māyā) the individual soul and then the different objects चित्तकाल and द्वयकाल. It appears that the individual souls thus imagined, imagine for themselves different objects according to their experiences also imagined. Gaudapāda does not dilate upon this topic any further, as he is mainly interested in the अज्ञानिवाद. The Yogavāsistha carries this theory to its logical conclusion and speaks of countless regions of worlds created by imagination of individual souls यथाविद्यं तथास्मृतिः is unexceptionable enough. But whence does the first विद्या or विज्ञान come? Why should there be the difference in the powers of imagination of individual souls to start with? — to this and similar queries, Gaudapāda has only one answer, they are all unreal and only the Advaita Ātman is the परमार्थता । Sankara says, योऽसौ स्वयं कालेनतो जीवः सर्वफलनायामधिकृतः स यथाविद्यो यादृशी विद्या विज्ञानमस्येति यथाविद्यस्तथाविधैव स्मृतिस्तस्येति तथास्मृतिर्भवति स इति । अतो हेतुफलनाविज्ञानाफलविज्ञानं ततो हेतुफलस्मृतिस्ततस्तद्विज्ञानं तदर्थं क्रियाकारकतुफलभेदविज्ञानानि तेभ्यस्तस्मृतिस्तस्मृतेश्च पुनस्तद्विज्ञानानीत्येव बाह्यानाध्यात्मिकाश्चेत्तेतरनिमित्तनैमित्तिकभावेनानेकधा कल्पयते ।

(17) सर्पधारादिभिः — The rope in darkness is mistaken for a stream of water (उदग्धारा), serpent (सर्प), stick etc Similarly Ātman is mistaken for all sorts of things by different people according to their powers of imagination

(18) When the रज्जु is realised in its true nature, the विकल्पs vanish away, similarly when आत्मन् is realised as अद्वैत, the different विकल्पs about आत्मन् disappear.

(19) It is due to the Māyā of Ātman that so many विकल्पs, प्राण etc are superimposed on him It is strange, but true that Ātman himself stands deluded by this Māyā of his and gives rise to such विकल्पs ! Sankara hastens to explain, स्वयमपि मोहित इव मोहितो भवति ।

(20) Verses 20-28 describe the various विकल्पs (35 of them) fathered upon Ātman They represent the ideas about the Highest or the goal to be achieved, entertained by philosophers and lay men. It is possible to point out some prima facie bases for these विकल्पs in the Upanisāds and older works Ātman is imagined to be

[1] प्राण by some प्राणवादिन्s, Vedantins who take their stand upon passages like प्राणे सर्वे प्रतिष्ठितम् (Chāndogya I 11 4-5) and others quoted in notes on I 6 above Ānandagiri says that Vaiśeṣikas and worshippers of Hiranyagarbha are meant (प्राणो हिरण्यगर्भस्तदस्थेश्वरा वा स जगतो हेतुरिति प्राणविदो हिरण्यगर्भाया वशेषिजादयश्च कल्पयन्ति)

[2] भूतानि by भूतविद्s who take their stand upon passages that support the त्रिविकरण (Chāndogya VI 2 3-4) or the पञ्चविकरण process for the creation of the world पृथ्वी, आग्नि, तेजस् are the three भूतs, or five, with वायु and आकाश added to the list The popular or the Carvāka view that the body is पाञ्चभौतिक is also well-known The Gītā also refers to these philosophers in भूतानि यान्ति भूतेज्या (IX 25) पृथिव्यग्नेजोवायवस्तत्तानि तानि च चत्वारि भूतानि जगत्प्रारणानीति लोकायतिका (Ānandagiri, according to whom only four elements are meant here)

[3] गुण by some of the Sankhyas who postulate सत्त्व, रजस् and तमस as the three constituents out of which every thing is constituted The Gītā (XVI and XVII Adhyāyas) elaborates this aspect in various detail) सत्त्वरजस्तमांसि त्रयो गुणा साम्यनावस्थिता जगतो महदादिलक्षणस्य कारणमिति साख्या (Ānandagiri)

[4] तत्त्वानि by the Saivas (according to Ānandagiri) who say that आत्मन्, अविद्या and शिव are the three तत्त्वं which create the world. One would naturally expect the सांख्यतत्त्वं to follow the सांख्यगुण in the last Kārikā, but as the सांख्यतत्त्वं are obviously referred to in Kārikā 26 below, Ānandagiri's interpretation is reasonable.

(21) [5] पादः by some Vedantins who take their stand upon Chāndogya (III 5 5-8) where सत्यनाम is instructed by the ऋषभ in the पादः of Brahman, called प्रकाशान्, अनन्तवान्, ज्योतिष्मान् and आयतनवान् constituted of four कलाः each, as follows—प्राची दिक्कला प्रतीची दिक्कला दक्षिणा दिक्कलादीची दिक्कलैष वै सोम्य चतुष्कल पादो ब्रह्मण प्रकाशवान्नाम पृथिवी कला अन्तरिक्ष कला यौ कला समुद्र कलैष वै सोम्य चतुष्कल पादो ब्रह्मणाऽनन्तवान्नाम अग्नि कला सूर्य कला चन्द्र कला विद्युत् कलैष वै सोम्य चतुष्कल पादो ब्रह्मणो ज्योतिष्मान्नाम प्राण कला चक्षु कला श्रोत्र कला मन कलैष वै सोम्य चतुष्कल पादो ब्रह्मण आयतनवान्नाम । Ānandagiri thinks that the four पादः are विश्व, तेजस, प्राज्ञ and तुर्य (the Māndūkya says सर्वं ह्येतद्ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात्) This is not likely as Gaudapāda himself has dilated upon them in Prakaraṇa I (though with the ultimate object of establishing अद्वैत)* and would not of his own accord include himself among the पादविद्ः.

[6] विषयः by the विषयविद्ः who consider enjoyment of the objects of sense as the highest goal, sensualists like वात्स्यायन the author of Kāmasūtra (वात्स्यायनप्रभृतीनां कलना कथयति-शब्दादयो विषया भूयो भूयो भुज्यमानास्तत्त्वमिति विभ्रममात्रम् । विषय विषयाणां च दूरमत्यन्तमन्तरम् । उपभुक्त विष हन्ति विषया स्मरणादपि ॥ इति विषयाहुः संप्रदानस्य निन्दितत्वात् Ānandagiri) and चार्वाकः whose motto is यावज्जीव सुखं जीवेत् ।

[7] लोकाः by the लोकविद्ः who think highly of देवलोक, वरुणलोक, प्रजापतिलोक etc and aspire to secure residence in them, शुरुवं स्वरिति त्रयो लोका वस्तुभूता सन्तीति पौराणिका (Ānandagiri). It is better to understand by लोकाः, the various abodes on the देवयान path, rather than सु, सुव and स्व as stated by Ānandagiri. Very few would choose सु and सुव for their goal.

[8] देवः by देवविद्ः or देवव्रतः who are enamoured of the hierarchy of the gods and worship their favourite gods to secure their worlds, यान्ति देवव्रता देवान् (Gītā IX 25). अग्नीन्द्रादयो देवास्तत्तत्फलदातारो नेश्वरस्तथेति देवताकाण्डीया (worshippers of the देवताः mentioned in the देवताकाण्ड in Yāska's Nirukta), says Ānandagiri.

(22) [9] वेद्स् by वेदविद्स् who swear by the वेदस् which they regard as अपौरुषेय and नि श्वसित or directly revealed word of the Highest ऋग्वेदादयो वेदाश्चत्वारस्तत्त्वानीति पाठका वदन्ति (Ānandagiri)

[10] यज्ञस् by the यज्ञविद्स् or याज्ञिक्स् who take their stand upon passages from the Gītā, यज्ञशिष्टाभिन सन्तो मुच्यन्ते सर्वत्रिविधै । (Gītā III 13), यज्ञशिष्टावृत्तमुजो यान्ति ब्रह्म सनातनम् (IV.31), यज्ञायान्नरत कर्म समग्र प्रविलीयते (IV 23), ब्रह्मार्पण ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् । ब्रह्मैव तेन गन्तव्य ब्रह्मकर्मसमाधिना ॥ (IV 24) Ānandagiri remarks, ज्योतिष्टोमादयो यज्ञा वस्तुभूता भवन्तीति बोधायनप्रभृतयो याज्ञिका मन्यन्त ।

[11] भोक्तु by the भोक्तृविद्स् who believe in the Highest being the भोक्तृ (अहं हि सर्वयज्ञानां भोक्ता च प्रचोक्त च । Gītā IX 24, उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वर । परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुष पर ॥ XIII 22), भोक्तैवात्मा न कर्तेति सायणा । (Ānandagiri)

[12] भोज्यम् by the भोज्यविद्स् who take their stand on passages like प्राणो वा अन्नम् ॥ शरीरमन्नादम् । प्राणे शरीरं प्रतिष्ठितम् शरीरे प्राणं प्रतिष्ठितं । तदेतदन्नमन्ने प्रतिष्ठितम् ॥ १ भावो वा अन्नम् ॥ ज्योतिरन्नादम् । अणु ज्योति प्रतिष्ठितम् । ज्योतिष्वाप प्रतिष्ठिता ॥ तदेतदन्नमन्ने प्रतिष्ठितम् ॥ पृथिवी वा अन्नम् ॥ आकाशोऽन्नाद ॥ पृथिन्यामाकाशं प्रतिष्ठितं ॥ आकाशे पृथिवी प्रतिष्ठिता ॥ तदेतदन्नमन्ने प्रतिष्ठितम् ॥ (Taittiriya III 7-9) अन्नं ब्रह्मेति व्यजानात् (II 1) अन्नाद्वा प्रजा प्रजायन्ते (II 1 2) अन्नं हीदु सर्वस्थितम् (Chāndogya I 3 6)— Ānandagiri displays a sense of humour rare in a Sanskrit commentary in saying सूपकारा (cooks) भोज्यं वस्त्विति प्रतिजानत We do not think Gaudapāda wishes to include cooks in the category of philosophers, in spite of the fact that the problem of food is universally admitted to be the most important one and the validity of the Napoleonic dictum that an army marches on its stomach, is self-evident

(23) [13] सूक्ष्म by the सूक्ष्मविद्स् They are the atomists, Vaiśeṣikas who regard अणुस् as the जगत्कारण Ānandagiri says, आत्मा सूक्ष्मोऽणुपरिमाणः स्यादिति केचित् । Vidhusekhara says ' they would refer to all the Vaiṣṇava teachers, such as Rāmānuja, Nimbārka, Madhva and Vallabha '. This is quite improbable, for these Vaiṣṇava teachers regard the individual as atomic, not the परमात्मन् Here the question is about the ideas about the Highest or the जगत्कारण and not about the individual soul.

[14] स्थूल by the स्थूलविद्स, they are the चार्वाकs according to whom the gross body is the Highest, or the Jainas who regard the Ātman as शरीरपरिणाम स्थूलो देहोऽहप्रत्ययादात्मेति लोकायतभेद. (Ānandagiri)

[15] मूर्त by the मूर्तविद्स, they are the आगमिन्स, followers of the Pāñcarātra or Saiva आगमs. They believe that God descends down to the earth in various forms. They take their stand upon passages like प्रकृतिं स्वामधिष्ठाय स भव स्यात्समायया स भवामि युगे युगे (Gītā IV 6,8) मूर्तस्त्रिगुलादिधारी महेश्वरश्चक्रादिधारी वा परमार्थो भवतीत्यागमिका । (Ānandagiri) मूर्त is explained as तदेतन्मूर्तं यदन्यद्वायोश्चान्तरिक्षाच्च इदमेव मूर्तं यदन्यत्प्राणाच्च यश्चायमन्तरात्मन्नाकाश in Brhadāranyaka II 3. 2-3

[16] अमूर्त by the अमूर्तविद्स. The Bih passage quoted above explains अमूर्त as अथामूर्तं वायुश्चान्तरिक्षं च प्राणश्च यश्चायमन्तरात्मन्नाकाश etc अमूर्तं सर्वाकारशून्यो नि स्वभाव परमार्थ इति शून्यवादिन (Ānandagiri) It is more likely that the अमूर्तविद्स are some theorists who deny the existence of a personal god in a concrete form अमूर्त cannot mean शून्य

(24) [17] काल by the कालविद्स, these take their stand upon passages like कालोऽस्मि लोकक्षयकृत् प्रवृद्धो (Gītā XI 32), सृष्ट्यु सर्वहरश्चाहम् (X 34) and Atharvaveda XIX 53, 54, etc काल परमार्थ इति ज्योतिर्विद् (astronomers) says Ānandagiri. The वैशेषिक्s also regard काल as नित्य.

[18] दिश by the दिग्विद्स, these are probably the वैशेषिक्s who regard space as eternal, everything that exists exists in space, so space is the मूलकारण. Ānandagiri says स्वरोदयविदस्तु दिश परमार्थ इत्याहुः. The expression स्वरोदयविद् is usually explained as 'those who know how to foretell events by reading the voices of birds etc.' Perhaps it means 'Yogins who can hear the music of the spheres'

[19] वादा by the वादविद्स, these are, according to Ānandagiri, those who are conversant with alchemy, mantras or charms etc. (धातुवादो मन्त्रवादश्चेत्यादयो वादा वस्तुभूता भवन्तीति केचित् ।) Perhaps the तार्किकs who believe in the dictum वादे वादे जायते तत्त्वबोध are meant here. They think that right knowledge could be had by discussion and argumentation. वाद is defined as तत्त्वबुभुक्षो कथा वाद ।

[20] भुवनानि by the भुवनविद्स, these are the geographers who claim to know the whole universe consisting of fourteen भुवनs (seven

higher, भु, भुव, स्व, मऽ, जन, तग and सत्यम्, and seven lower, अतल, वितल, सुतल, रसातल, तलातल, महातल and पाताळ) भुवनानि चतुर्दश वस्तूनीति भुवनकोशविद् । (Ānandagiri)

(25) [21] मनम् by the मनोविद्'s, these take their stand on passages like मनो ब्रह्मेष्टुपासीन, मन एव मनुष्याणां कारण बन्धमोक्षयो । मन एवात्मेति लोकायतनेऽऽ (Ānandagiri)

[22] बुद्धि by the बुद्धिविद्'s, these are evidently the Bauddhas (बुद्धिरेवात्मेति बौद्धा, Ānandagiri) -

[23] चित्तम् by the चित्तविद्'s, these are evidently the Vijnāna vidins, Bauddhas (चित्तमेव बाह्याकारशून्य विज्ञानम् । तदेवात्मेत्यपरे । Ānandagiri) .

The Bauddhas use मनम्, बुद्धि and चित्त as synonymous terms very often. It is quite clear that Gaudapāda, who condemns all these theorists, could not have been himself a Buddhist. It is significant that Prof. Vidhusekhara has no remarks to offer on this point.

[24] धर्माधर्मौ by the धर्माधर्मविद्'s, these are the Mīmāṃsakas, they do not admit any ईश्वर, but say that धर्म and अधर्म (पाप and पुण्य) of the individual soul determine his future and hence they are the जगत्कारण (धर्माधर्मौ विधिनिये प्रचोदनागम्यौ परमार्थाविति मीमांसका । Ānandagiri)

(26) [25] पञ्चविंश (constituted of twenty five principles or elements) by the Sāṅkhyas (मूलप्रकृतिरविकृति महदाया प्रकृतिविकृतयस्त । षोडशश्च विकार न प्रकृतिर्न विकृति पुरुष ॥) Thus—

मूलप्रकृति —	1
प्रकृतिविकृतय — महत् (बुद्धि), अहंकार, पञ्च तन्मात्राणि—	7
प्रकृतिविकार — पञ्च बुद्धीन्द्रियाणि (प्र.ण, रसन, चक्षु, त्वक् and श्रोत्रम्)	
पञ्च धर्मन्द्रियाणि (वाक्पाणिपादपायुपस्था)	
मनः	
पञ्च महाभूतानि (पृथिव्यप्तेजोवायुराकाशा)	16
पुरुष —	1

25

/ [26] षड्विंश (constituted of twenty-six principles) by the Patañjalas, followers of the system of Yoga propounded by Patañjali.

They accept the twenty-five तत्त्वs of the Sāṅkhya system, and add only one more तत्त्व, viz ईश्वर (hence, they are also called सेश्वर सांख्यs)

[27] एकविंशक (constituted of thirty-one principles) by some. They, according to Ānandagiri, are Pāsupatas (worshippers of Paśupati, Śiva). They accept the twenty-five तत्त्वs of the सांख्यs, and add six more, (1) राग (2) अविद्या (3) नियति (4) काल (5) मला and (6) माया Others add to this list five more, शिव, शक्ति, सदाशिव, ईश्वर and विद्या, making the total 36 Prof. Vidhuśekhara says that out of these thirty-six, राग, अविद्या, नियति, काल, and मला are regarded as मायाविभूतिस, so the thirty six तत्त्वs can be reduced to thirty-one We think that all the above views are wrong and that Gaudapāda is here merely referring to the passage in the Gītā (XIII 5-6) महाभूतान्यहङ्कारो बुद्धिरन्यत्तमेव च । इन्द्रियाणि द्रव्ये च पञ्च चेन्द्रियगोचरा ॥ इच्छा द्वेष सुख दुःख सघातश्चेतना धृति । एतत्क्षेत्र समासेन सविकारमुदाहृतम् ॥ The total 31 is thus made up,

महाभूतs—	5
अहङ्कार, बुद्धि and अन्यत्त—	3
इन्द्रियs (5 कर्मेन्द्रियs, 5 ज्ञानेन्द्रियs and मनस्)—	11
इन्द्रियगोचरs (रूप, रस, गन्ध, स्पर्श and शब्द)—	5
इच्छा, द्वेष, सुख, दुःख, सघात, चेतना and धृति—	7
	31

[28] अज्ञन्त by some who hold that it is futile to limit the number of तत्त्वs They presumably take their stand upon passages like नान्तोऽस्ति मम दिव्याना विभूतीना परतप । यद्यद्विभूतिमत् सत्त्वं श्रीमद्वर्जितमेव वा । तत्तदेवावगच्छ त्वं मम तेजोऽसम्भवम् ॥ (Gītā X. 40-41)

(27) [29] लोक by the लोकविद्s, these are the democrats who look at the world from a practical point of view, and are not interested in metaphysics 'The greatest good of the greatest number' is their motto, and लोकसंग्रह their forte. These लोकविद्s are different from the लोकविद्s in II. 21 above

[30] आश्रमा by the आश्रमविद्s, these want to follow the directions given in the Smṛti works about the different modes of life (ब्रह्मचर्य, गृहस्थ, वानप्रस्थ and सन्यास), the proper observance of the Smṛti rules in this behalf conduces to the well-being of society

as a whole, and ensures salvation for the individual as well (दक्षप्रभृतयस्वाश्रमाः परमार्थो इति समर्थयन्ते । Ānandagiri. दक्ष was the first great patriarch to introduce the system of आश्रमस in society according to some Purāṇas). The आश्रमस mentioned in III. 16 below are not to be confused with the आश्रमस referred to here.

[31] स्त्रीपुंनपुंसकम् by the लैङ्गस; these are the grammarians, according to Ānandagiri, who say that everything in this world can be classified into one of the three classes, male, female and neuter (वैयाकरणास्तु स्त्रीपुंनपुंसकं शब्दजातं तत्त्वमिति वर्णयन्ति), followers of पाणिनि-दर्शन. Perhaps the remote ancestors of modern Freudists are meant here; those who regard the highest तत्त्व as nothing but sex-urge which animates the world. These can take their stand upon passages like असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् । अपरस्परसंभृतं किमन्यत्काम-हेतुकम् ॥ Gītā XVI.8, by interpreting the same to suit their own views.

[32] परापरम् by some; द्वे ब्रह्मणी वेदितव्ये परं चापरं चेति केचित् (Ānandagiri). Perhaps, we should read परावरम् here, and the reference might be to the passage, भियते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥ Muṇḍaka II. 2-8. परं and अपरं ब्रह्म are mentioned in the Praśnopanīṣad V. 2, एतद्वै सत्यकाम परं चापरं च ब्रह्म ...

(28) [33] सृष्टिः by the सृष्टिविद्स in whose eyes the problem of creation looms large; these are presumably the worshippers of Brahmadeva, the creator.

[34] लयः by the लयविद्स, the worshippers of महेश, the destroyer of the world.

[35] स्थितिः by the स्थितिविद्स, the worshippers of Viṣṇu who looks to the maintenance of the world.

सृष्टिर्वा लयो वा स्थितिर्वा तत्त्वमिति पौराणिकाः (Ānandagiri).

These thirty-five विकल्पस and similar others are always being continuously associated with the Highest by ignorant and semi-ignorant thinkers.

(29) Gaudapāda here points out that in accordance with the dictum यो यच्छब्दः स एव सः (Gītā XVI. 3), persons entertaining any विकल्प about the Ātman, secure that विकल्प as their goal, and fail to reach the highest reality. The Kārikā (especially the second half)

is very confusing, with the promiscuous use of स, त, य, असौ etc making it very difficult to understand its import

The idea is as follows — Let us suppose that Devadatta is a simple-minded seeker after truth Yajñadatta, his friend in whom he has implicit faith, is a votary of Viṣṇu and advises Devadatta to regard Viṣṇu as the Highest reality Devadatta whole-heartedly and jealously sticks to Viṣṇu at all costs, and this obsession for Viṣṇu, having taken root, ultimately becomes united with Viṣṇu य (विष्णुरूप) भाव (यजदत्त) दर्शयेत् यस्य (देवदत्तस्य) त (विष्णुरूप) भाव स (देवदत्त) तु पश्यति । त (विष्णुरूप भाव) च अवति स (देवदत्त), असौ (देवदत्त) तद्ग्रह (तस्मिन् विष्णुरूपे भावे ग्रह यस्य स) भूत्वा सद्यपैति त (विष्णुरूप भावम्) Sankara explains differently, त च (द्रष्टार) स (भाव) अवति (यो दर्शितो भाव) असौ भूत्वा (रक्षति) स्वेनात्मना सर्वत निरुणाद्धि (that is, the Ātman, assuming the form of the विकल्प, protects the द्रष्टृ) तस्मिन् ग्रहस्तद्ग्रहस्तदभिनिवेश । इदमेव च तत्त्वमिति स त ग्रहीतागृह्यैति तस्यात्मभाव निगच्छतीत्यर्थ । (that is, the obsession, viz that विकल्प is the आत्मन, takes hold of him) Thus—

first	त	means	द्रष्टार	(according to	भाव	(according to our
				Sankara),		interpretation)
	स	„	आत्मा	(„)	साधक	(„)
	असौ	„	दर्शितो भाव	(„)	(same as	
					स in the	
					first half)	
6					साधक	(„)
	तद्ग्रह , तत्पुरुष compound	(„)			बहुव्रीहि	(„)
second	त	means	ग्रहीतारम्	(„)	भाव	(„)

Looking to the wording in the Kārikā त भाव स तु पश्यति त चावति स, where the use of च shows that the subject of अवति and पश्यति is the same, we think that स should refer to the साधक, and as a corollary, त should refer to भाव According to Sankara the Ātman protects the साधक, and तद्ग्रह takes possession of him, according to our interpretation the साधक guards the adopted भाव, and obsessed by it reaches it The meaning is ultimately the same (it is just a case of Mahomed going to the mountain or the mountain going to Mahomed), but our way of construing the Kārikā is more in conformity with the grammatical requirements

(30) Those who indulge in the various विकल्पs about Ātman, regard Ātman as different, these विकल्पs actually are not different from Ātman. No wonder that they fail to know the real truth about Ātman. On the other hand those who have realised that Ātman is the only reality, do not take these विकल्पs at their face value and are not contaminated by the कर्मफल which might have otherwise accrued to them. न ह्यनध्यात्मविदेदाऽज्ञातुं शक्नोति तत्रतः । न ह्यनध्यात्मवि कश्चित् क्रियाफलमुपाश्रुत इति हि मानव वचनम् ॥ (Ānandagiri)

(31) स्वप्न, माया, गन्धर्वनगर etc. are known to be असद्रूप, the universe is likewise असद्रूप. वेदान्तेषु—नेह नानास्ति किंचन, इन्द्रो मायाभिः, आत्मैवेदमग्र आसीत्, यत्र त्वस्य सर्वमात्मैवाश्रित—इत्यादिषु (Ānandagiri)

(32) Having shown thus far how the views of other thinkers cannot stand, Gaudapāda enunciates his view about परमार्थता निरोध, उत्पत्ति, वद्ध, साधन, सुसुप्त, मुक्त—these terms can have any meaning only if there is द्वैत. Only अद्वैत आत्मन् is the reality. An अद्वैत can not have any उत्पत्ति, प्रलय etc. It is futile also to talk of निरोध etc. in connection with imagined things. Cf. वस्तुतस्तु न बन्धोऽस्ति न मोक्षोऽस्ति महामते ॥ (Yogavāsistha III 101) नात्र कश्चिन्महामते बध्यते न च मुच्यते । (Lankāvatārasūtra 79)

(33) The अद्वय आत्मन् is responsible for imagining himself to be all sorts of things that are really non-existent, and likewise for the imagined things themselves. Ātman is always the same, unchangeable and serves as the अधिष्ठान for all कल्पनाः (न हि निरास्पदा काचित्कल्पनोपलभ्यते Ānandagiri) All कल्पनाः are अशिव, the अद्वय alone is शिव.

(34) The objector says that he admits that the जगत् is just विकल्प foisted on the Ātman, would not that mean that जगत् is नाना from the point of view of आत्मभाव ? The answer is no. Can one say that the imagined serpent is नाना from the point of view of रज्जु ? The imagined serpent simply does not exist, no question of नानात्व can therefore arise. In the same way there cannot be any स्व-भाव, पृथक्त्व or अपृथक्त्व for an imagined or असत् thing. Prof. Vidhusekhara wants to read नान्यभावेन for नात्मभावेन so as to have a contrast between अन्यभाव and स्व-भाव, he thinks that आत्मभाव and स्वभाव mean one and the same thing. We have shown above that आत्मभाव means ' not the nature of जगत् ', but ' the nature of जगत् as conceived as a विकल्प on आत्मन् ' Again,

it is absurd to talk about a thing having the nature of another (except in *Alamkarasūtra*) The suggestion that नान्यभावेन should be read for नात्मभावेन, against all manuscript authority does not merit consideration

(35) The expression वीतरागभयक्रोध is used twice in the *Bhagavadgītā* (II 56, IV 10) प्रपञ्चोपशम — प्रपञ्चो द्वेतभेदविस्तारस्तस्योपशमोऽभावो यस्मिन् आत्मा (Sankara) निर्विकल्पक — Void of कल्पना The *Yogvāsistha* has the fifth Prakarana called उपशम of which the author apparently thinks very highly as he calls it निर्णहारि, and उत्तमसिद्धान्तसुन्दरम्

(36) जडवत् — अप्रत्यापयन्नात्मानमहमेवविध इत्यभिप्रायः । (Sankara) It is only bogus मुनिस who advertise themselves and then so-called miraculous powers, cf तस्माद्ब्राह्मण पाण्डित्यं निर्विष्य बाल्येन तिष्ठासेत् (Brha III 51) Sankara in his Bhāṣya on अनाविष्कृत्यज्ञन्यायान् (Brahmasūtra III 4 50) says तथा चोक्तं स्मृतिस्मरैः, य न सन्त न चासन्त नाश्रुत न बहुश्रुतम् । न सुवृत्त न दुर्वृत्त वेदं स्मृतिस्त ब्राह्मण ॥ गृहधर्माश्रितो विद्वानज्ञानचरितं चरेत् । अन्यवज्जडवच्चापि मुरुवच्च महीं चरेत् ॥ अव्यक्तलिङ्गोऽव्यक्ताचारः, इति चैवमादि ।

(37) The परमहंसन्यासिन is beyond all obligations He has no use for praise or salutation for duties, he need not perform the Śrāddha rites for the Pits (स्वया, all oblations to the pits are offered with इति (पितृभ्यः) स्वया) As he has secured the right knowledge, there is no possibility of his doing any unmoral or unreligious acts as such, even though he may be technically above all विधिसंनिषेधश्चलाचल — Constantly changing A यति should have no fixed abode, he should be constantly changing his place of residence, lest he might fall a prey to लूणा, लोभ etc चलं चाचलं च चलाचले ते निज्जेतो यस्याश्रयः स तथेति यावत् । (Ānandagiri) Sankara curiously enough says, चलं शरीरं प्रतिक्षणमन्यथाभावात् । अचलमात्मतत्त्वम् । यदा कदाचिद्धौजनादिव्यवहारनिमित्तमाज्ञावदचलं स्वरूपमात्मतत्त्वमात्मनो निज्जेतमाश्रयमात्मस्थितिं विस्तृत्याहमिति मन्यते यदा तदा चलो देहा निज्जेतो यस्य सोऽयमेव चलाचलनिज्जेतो विद्वान् पुनर्वाह्यविषयाश्रयः । All this is unsatisfactory Prof Vidhusekhara rightly explains चलाचल as 'absolutely not fixed' यादृच्छिकम् — यदृच्छाप्राप्तमौपीनाच्छादनं यासमात्रदेहरिथितिरित्यर्थः । (Sankara) A Yati must make use of only what comes to him unsolicited, he must not hanker after anything Only the bare minimum required to keep body and soul together, should be taken by him

(३८) बाह्यत — Referring to the external world, the five Mahābhūtas, आध्यात्मिक — Connected with the body, The तत्त्व is, आत्मा च सबाह्याभ्यन्तरो ह्यजोऽपूर्वोऽनन्तरोऽबाह्य कृत्स्न आकाशवत्सर्वगत सूक्ष्मोऽचलो निर्गुणो निर्मलो निष्क्रिय (Saṅkara) Having known this तत्त्व, the यति should ever be on his guard not to deviate from it.

CHAPTER III

This Prakaraṇa usually called अद्वैतप्रकरण contains 48 Kārikās. The first Prakaraṇa mainly dealt with ओङ्कारोपासना and the second with the वैतथ्य of the विश्व. The problem of the individual soul however was not discussed. If there exists only अद्वैत आत्मन्, what are we to understand by the various Śruti passages dealing with the उत्पत्ति of Jīvas and the world? How does the उपास्योपासकभाव come into existence? What is exactly meant by birth or जाति? All such topics are discussed here, and the last Kārikā gives the considered opinion of the author as follows — न कश्चिज्जायते जीवः सम्भवोऽस्य न विद्यते । एतत्तदुक्तं सत्यं यत्र किञ्चिज्जायते ॥ This is the famous अजातिवाद or non-origination doctrine which was first systematically propounded by Gaudapāda.

(१) Sankara thus introduces the third Prakaraṇa—ओङ्कारनिर्णय उक्तं प्रपञ्चोपशमं शिवोऽद्वैत आत्मेतिप्रतिज्ञामात्रेण । ज्ञाते द्वैतं न विद्यत इति च । तत्र द्वैताभावस्तु वैतथ्यप्रकरणेन स्वप्नमायागन्धर्वनगरादिदृष्टान्तैर्दृश्यत्वायन्तवत्त्वादित्युक्ति-स्तर्येण च प्रतिपादितम् । अद्वैतं किमागममात्रेण प्रतिपत्तव्यमाहोस्वित्तर्केणापीत्यत आह शक्यते तर्केणापि ज्ञातुम् । तत्तथ्यमित्यद्वैतप्रकरणमारभ्यते ।

धर्म — साधक (जीव), Sankara Prof. Vidhuśekhara takes धर्म to mean 'duty'. As the last Kārikā (III 48) uses the expression जीवः, the meaning given by Sankara is a better one. Brahman is अज्ञ and अद्वैत, the existence of जीव and the उपास्योपासकभाव are possible only when द्वैत is produced. So first, Brahman has to be born (what exactly is meant by the जाति of Brahman is made clear in the text itself later), and then Jīva's उपासकत्व can function. The existence of जीव thus depends upon something else. जीव is therefore called a दृषण, one who is unable to stand on one's own legs, a parasite. The जीव who believes in उपासना as a means of reaching Brahman (even though he is really Brahman) has surely an intelligence only

to be pitied. He is a क्षुद्रवृक्षवित् as Śaṅkara says. The Kenopaniṣad in a memorable passage repeats five times the refrain तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते (I 3-8), which shows clearly how the जीव hankering after उपासना is rightly called कृपण

(2) Jīva is कृपण, who is अकृपण then ? — this natural query is answered in this Kārikā Brahman is called अकार्पण्य (not अकृपण, because that expression implies the possibility of Brahman being possessed of some धर्म) तद्धि कार्पण्यास्पदम् ' यन्नान्योऽन्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्प मर्त्यमसत् ' तद्विष्णीतं सबाह्याभ्यन्तरमजमकार्पण्यं भूमाख्यं ब्रह्म (Śaṅkara) समता गतम् (same as साम्य in IV 80, 93, 100 etc), being ever the same, unchangeable. Only a thing with parts can be विषम जायमान which is popularly regarded as being produced समन्ततः all around, सर्वतो देशतः कालतो वस्तुतश्च (Ānandagiri)

(3) Gaudapāda shows by using the famous घटाकाश illustration what is the real meaning of जाति or origination. The relation between ब्रह्मन् (or आत्मन्) in respect of जीव and their bodies is like that of आकाश with घटाकाश etc. and घट etc. Thus—

✓ [1] Both आत्मन् (or Brahman) and आकाश are really अज, नृक्षम्, निरवयव etc

✓ [2] आकाश seems to give rise to घटाकाश, पटाकाश etc.

Similarly आत्मन्

जीवः

✓ [3] घट, पट, etc seem to give rise to घटाकाश, पटाकाश etc. (or आकाश seems to produce घट, पट etc.), similarly आत्मन् seems to produce जीवशरीर or सघातः. But in no case is there any trace of real production. The so-called जाति is due to the उपाधिः. Śaṅkara understands उदित to mean (1) उक्त or (2) उत्पन्न (आत्मा परो हि यस्मादाकाशवत्तृक्ष्णो निरवयवः सर्वगत आकाशवदुक्तो जीवैः क्षेत्रज्ञैर्घटाकाशैरिव घटाकाशातुल्य उदित उक्तः । स एवाकाशसम पर आत्मा । अथ वा घटाकाशैर्यथा-काश उदित उत्पन्नस्तथा परो जीवात्मभिरुत्पन्नो जीवात्मनां परस्मादात्मन उत्पत्तिर्या श्रूयते वेदान्तेषु सा महाकाशाद् घटाकाशोत्पत्तिसमा न परमार्थत इत्यभिप्रायः । तस्मादेवाकाशाद्घटादयः सघाता यथोत्पद्यन्ते एवमाकाशस्थानीयात्परमात्मन प्राथिव्यादि-भूतसघाता आध्यात्मिकाश्च कार्यकारणलक्षणा रज्जुसर्पवद्विकल्पिता जायन्ते ।)

✓ (4) उत्पत्ति and प्रलय affect the उपाधिः only. The so-called उत्पत्ति of आकाश is really the उत्पत्ति of घट, पट, etc., when घट, पट, etc. disappear, घटाकाश, पटाकाश etc disappear. जीवोत्पत्ति similarly is due to the

उपनि of देहसघात, when the देहसघात disappears, जीव also disappears, being merged in the Ātman.

(5) The objector says — If there is only one Ātman, how is it that Devadatta and Yajñadatta do not suffer alike ? If Devadatta dies, Yajñadatta also ought to die at the same time ! There must be therefore many Jivas, all different from one another. The Siddhāntin's answer is — When there is one घटाकाश full of smoke, we do not find all घटs or घटाकाशs covered with smoke (because the smoke is concerned with one particular उपाधि), similarly the सुख, दुख etc of one जीव do not affect other जीवs. यथा आकाशस्याविद्याधारोपितरजोधुममलत्वादिदोषवत्त्वं तथात्मनोऽविद्याधारोपितबुद्ध्याद्युपाधिकृतसुखदुखादिदोषवत्त्वं बन्धमोक्षादयो व्यावहारिका न विरुध्यन्ते । तस्मादात्मभेदपरिकल्पना नृथैव तार्किके क्रियत इति । (Sankara)

(6) Even though आकाश is one, we talk of घटाकाश, पटाकाश, करकाश etc. The रूप (form), कार्य (purpose served), समाख्या (name) of the आकाश as covered by घट, पट, करक etc are different no doubt, but these do not affect the आकाश at all. The आकाशभेद is due to the उपाधिभेद. Similarly the सुख, दुख etc of the जीव become different on account of the देहोपाधिस.

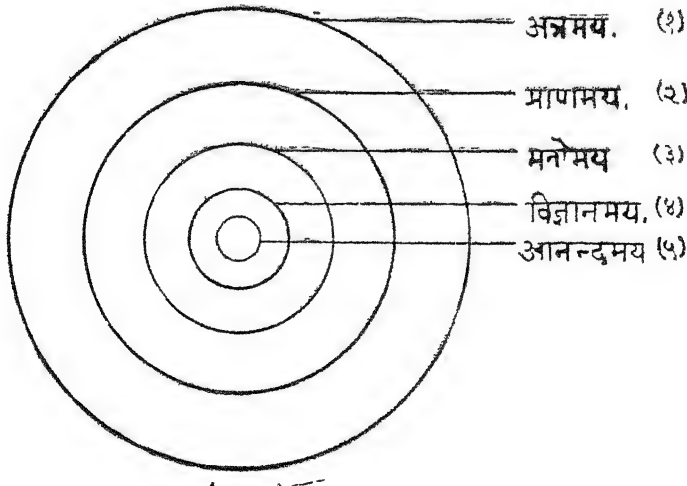
(7) The भेदs, घटाकाश, पटाकाश etc cannot be real. A real भेद is either a विकार (or परिणाम, the रुचक ornament is a विकार of gold, घट is a विकार of सुत्तिमा, फेन, बुद्बुद etc are विकार of water) or an अवयव (कपाल is an अवयव of घट, a शाखा is an अवयव of a tree) But घटाकाश, पटाकाश have no independent existence as apart from आकाश, and do not affect in any way the आकाश वाचारम्भण विकार, says the Chāndogya (VI 3-5) विकार is explained as सतत्त्वतोऽन्यथा प्रथा विकार इत्युदीरित । (Vedāntasāra).

(8) बाल—Child, an ignorant person Sankara in his Bhāṣya on Brahmasūtra I 1-1 says अप्रत्यक्षेऽपि आकाशे बालास्तलमलिनतायध्यस्यन्ति, which appears to be an echo of the first half of this Karikā अनुद्धाना is equal to बालानाम् बुद्धानाम् at any rate here, cannot refer to the Bauddhas as they do not believe in आत्मन्. The मलिनत्वं etc is really superimposed on the गगन by the ignorant who do not realise its real nature, similarly all विकारs associated with Ātman by the ignorant are merely अध्यासित and have no real existence देहोपाधिजीवभेदकृतो जन्ममरणादिव्यपहार न ह्यपरदेशस्तु द्व्यध्याप्यधारोपितोदृक्फेनतरङ्गादिमास्तथा नात्माबुधरोपितक्लेशादिमलैर्मलिनो भवतीत्यर्थ (Sankara).

(9) The various विचार usually spoken of in connection with Atman owing to his association with bodies, such as birth, death, going and coming, remaining steady etc , do not in the least affect Atman who is अविलक्षण (undergoing no change, remaining the same always) like आकाश For स्थिता, Prof Vidhusekhara would like to read स्थित स्थितौ however fulfils the आकाङ्क्षा raised by गत्यागमन, as स्थिति is usually found mentioned along with गति and आगति

(10) सप्ताता — देहादि , these are just like objects in a dream People talk about the difference in the case of bodies of birds, men, gods etc , some philosophers might argue that the bodies being made of the same constituent elements, can be regarded in essence as being सम Both these views cannot be justified, it is futile to discuss details about a non-existent or illusory object. And the illusion can be satisfactorily explained only on the ground that it is माया-विसर्जित उपपत्ति , reasonable explanation Sankara takes the expression to mean सभव (and also adds) सद्भावप्रतिपादको हेतु

(11) In Karikā II 9, Gaudapāda declared that आत्मन् was आकाशेनाविलक्षण In this Karikā and the next he refers to passages from the Taittirīyaka (by name) and the Brhadaranyaka which corroborate his statement In the Taittirīyopaniṣad (Adhyāya II, ब्रह्मानन्दवल्ली) the five sheaths are described, and Brahman सत्य ज्ञानमनन्त is spoken of as the ultimate प्रतिष्ठा



All these five कोशs are stated to be पुरुषविध, and ब्रह्मन्, the ultimate प्रतिष्ठा, is by implication अपुरुषविध and so like आकाश. Sankara comments at length on the Taittiriya passage referred to in the आनन्दमयाधिकरण (Brahmasūtra I 1-6) and shows in the second interpretation that आनन्दमय cannot be Brahman, but is just a mere कोश, which seems to be Gaudapāda's view. For here, ब्रह्मन् or आत्मन् is said to be पर जीव (सर्वेषां जीवननिमित्तत्वाजीव) of all the कोशs (तेषां), not merely of the first four रसादय — (रस stands for अन्न) अन्नमय, प्राणमय, मनोमय, विज्ञानमय and आनन्दमय. According to Gaudapāda, these कोशs are आत्ममायाविसर्जित. Prof. Vidhusekhara wants to read स यथा (for ख यथा) सप्रकाशित which he explains as 'as it is made clear there'. The expression स यथा as used in passages like स यथा दृन्दुर्भेदं न्यमानस्य ..., स यथा शङ्खस्य, स यथा वीणायै (Brhadāranyaka IV 5) in a similar case, is always followed by a specific दृष्टान्त. Here there is no such दृष्टान्त, besides ख यथा corresponds to यथाकाश in the next Kārikā. Prof. Vidhusekhara's preference for स यथा is hardly reasonable.

(12) This Kārikā refers to Brhadāranyaka II. 5 which contains the famous मधुविद्या (or मधुज्ञान).

(1)	पृथिवी	सर्वेषां भूतानां मधु,	अस्यै पृथिव्यै	सर्वाणि भूतानि मधु
(2)	आप	, , ,	आसामपा	, , ,
(3)	अग्नि	, , ,	अस्य अग्ने	, , ,
(4)	वायु	, , ,	अस्य वायो	, , ,
(5)	आदित्य	, , ,	अस्य आदित्यस्य	, , ,
(6)	दिश	, , ,	आसा दिशा	, , ,
(7)	चन्द्र	, , ,	अस्य चन्द्रस्य	, , ,
(8)	विद्युत्	, , ,	अस्यै विद्युत	, , ,
(9)	स्तनयितु	, , ,	अस्य स्तनयित्तो	, , ,
(10)	आकाश	, , ,	अस्य आकाशस्य	, , ,
(11)	धर्म	, , ,	अस्य धर्मस्य	, , ,
(12)	सत्य	, , ,	अस्य सत्यस्य	, , ,
(13)	मानुष	, , ,	अस्य मानुषस्य	, , ,
(14)	आत्मा	, , ,	अस्य आत्मन	, , ,

In the case of each of the above fourteen pairs, occurs the following passage *mutatis mutandis* यश्चायम् (अस्या पृथिव्यां) तेजोमयोऽद्युत-

मय' पुरुषो यश्चायमध्यात्म (शरीर) तेजोमयोऽमृतमय पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मैव सर्वम् । The pairs referred to by द्वयो are the अधिदैव (पृथिवी, आप etc) and the अध्यात्म (शरीर, रेतस, वाक् etc) and not पृथिवी and मर्याणि श्रुतानि as Prof. Vidhusekhara seems to understand. Just as the ultimate purpose of the Taittirīyaka passage describing the कोशः was shown to be the identity of जीव and परब्रह्मन्, so here also ब्रह्मा मेव is declared in the refrain Brahman is everywhere both outside and inside, just as there is the same आकाश, outside on the earth etc and inside in the belly etc. The section describing every thing as मधु is called मधुब्राह्मण (ब्रह्मविद्याव्य मवमृतममृतं मोहनहेतुत्वाद्विज्ञायते यस्मिन्निति मधुज्ञानं मधुब्राह्मणं तस्मिन्नित्यर्थः (Śāṅkara) प्रकाशित — अनुमानेन लोके (Śāṅkara)

(13) The identity of ब्रह्मन् and आत्मन् is praised and emphasised by the Śruti and any idea of difference between the two is deprecated strongly. Thus both positively and negatively ब्रह्मात्मैक्य is rightly brought home to the साधक. The identity passages are (as quoted by Śāṅkara in his Bhāṣya on Brahmasūtra II. 1-14) ऐतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमासि (Chāndogya VI. 8-7), आत्मैवेदं सर्वम् (VII. 25-2), इदं सर्वं यद्यमात्मा (Brha II 4-6), नेह नानास्ति किञ्चन (IV 4-19), ब्रह्मैवेदं सर्वम् (Mundaka II 2-11) and the censure passages (as quoted in the Bhāṣya on Gaudapādakārikā) are न तु तद्वितीयमस्ति, द्वितीयाद्वै भयं भवति, उदरमन्तरं कुरुते । अथ तस्य भयं भवति, मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति । (Śāṅkara). प्रक्षरयते-स्तृप्यते शास्त्रेण व्यासादिभिश्च (Śāṅkara). Ānandagiri quotes in this connection, वासुदेव सर्वमिति स महात्मा सुदुर्लभः । (Gītā) अहं हरिः सर्वमिदं जनार्दनो नान्यत्तत्कारणकार्यजातम्, अवियामोहितात्मानं पुरुषा भिन्नदर्शिनः ।, किं तेन न कृतं पापचैरेणात्मापहारिणा ॥

(14) The objector says — You tell us that there is Brahman only, one without a second, and the जीवः and सत्ताः are just created by Māyā. But this goes against some Śruti passages which say that before creation, जीवः was there along with Ātman (we can understand the presence of जीवः after creation, as being due to Māyā) How are such passages to be explained ?

The Siddhāntin's reply is as follows — The passage relied upon is सेव देवतैक्षतं हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनाऽनुप्राविश्य नामरूपे व्याकरवाणीति । . अनेनैव जीवेनात्मनाऽनुप्राविश्य नामरूपे व्याकरोत् । (Chāndogya VI 3-2-3), which shows that the जीवः आत्मन् was already in existence

along with the देवता (Brahman) before creation (Sankara in his Bhāṣya on Brahmasūtra II 1-36 remarks श्रुतौ तावत् अनेन जीवेनात्मना इति सर्गप्रमुखं शरीरमात्मानं जीवशब्देन प्राणधारणनिमित्तेनाभिलषन्ननादि ससार इति दर्शयति । आदिमत्त्वे तु प्रागनवधारितप्राणं सन् कथं प्राणधारणनिमित्तेन जीवशब्देन सर्गप्रमुखेऽभिलष्येत । न च धारयिष्यतीत्यतोऽभिलष्येत । अनागताद्धि स्ववन्धादतीतं सवन्धो बलवान्भवति । अभिनिष्कृतात् ।) The passage must not be interpreted literally, for we have seen that its literal interpretation is impossible in the face of आत्मैक्यत्वम्. So here the पृथक् of जीव and आत्मन् should be understood figuratively as referring to a future state of things obtaining when the creation by Māyā comes into existence. It is an illustration of the use of the Bhāvika figure of speech (प्रत्यक्षा इव यद्वावा क्रियन्तं भूतभाविनः । तद्भाविक्त्वं Kāvya-prakāśa). The popular expressions ओदनं पचति (one really cooks the rice-grain, not the cooked rice which is really the meaning of ओदन), सदृशी भार्याहृषेयात् (the lady is entitled to be called a भार्या only after marriage) refer to the भविष्यदवृत्ति or future state, the primary sense of ओदन and भार्या not being appropriate.

There is no doubt that the above is the correct interpretation of the Kārikā, the passage referred to in the first half, being the Chāndogya अनेन जीवेनात्मना etc. But the Sāṅkarabhāṣya on the Kārikā (entirely in opposition to what the Sāṅkarabhāṣya on Brahmasūtra II. 1-36 says) takes प्राणपत्तेः पूर्वम् to mean कर्मकाण्डे, refers to मन्त्रवर्णं, स दाधार पृथिवीं धाम, RV X 121-1, sees here विरोध between कर्मकाण्ड and ज्ञानकाण्ड, and remarks यतो वा इमानि भूतानि जायन्ते इत्याद्युपस्यर्थोपनिषद्वाक्येभ्यः प्राणपृथक्त्वं कर्मकाण्डे प्रकीर्तितं तन्न परमार्थम् । किं तर्हि गौणम् । महाकाशघटाकाशादिभेदवत् । यथौदनं पचतीति भविष्यदवृत्त्या तद्वत् । उपनिषत्त्वेकत्वं श्रुत्या प्रतिपिपादयिषितं भविष्यतीति भाविनीमेकवृत्तिमाश्रित्य लोके भेददृष्टचतुवादो गौण एवेत्यभिप्रायः । This means that the Kārikābhāṣya takes भविष्यदवृत्ति to refer to the आत्मैक्यत्वम् to be ultimately established. An alternative interpretation is offered by the same, अथ वा तदैक्षत, ततोऽजोऽसृजत इत्याद्युपत्तेः प्राक् एकमेवाद्वितीयम् इत्येकत्वं प्रकीर्तितम् । तदेव च तत्सत्यं स आत्मा तत्त्वमासि इत्येकत्वं भविष्यतीति ता भविष्यदवृत्तिस्त्वमपेक्ष्य यज्जीवात्मनो पृथक्त्वं यत्र कच्चिद्वाक्ये गम्यमानं तद्गौणम् । This makes matters still worse, the subject of प्रकीर्तितम् is not पृथक्त्वं but एकत्वं understood ! and the पृथक्त्वं is to be referred to some unspecified passage. It is clear that the Kārikābhāṣya has completely gone wrong in not taking into account the Chāndogya passage which is most pertinent here. In view of the fact that Sankara rightly refers to it in his Vedānta-

sūtrabhāṣya (II 1-36), it is possible to argue that the Bhāṣya on the Kārikās attributed to Sankara, could not have been a work of Ādisankara

It would be seen that Gaudapāda boldly distinguishes between *सृज्यश्रुति*s and *गौणश्रुति*s, and Sankara does not lag behind him in this respect

The expression *प्रागुत्पत्ते* occurs in Kārika 1 in this Prakaraṇa, where the Kārikābhāṣya understands it in its natural sense. The meaning *कर्मकाण्डे* given here is not therefore acceptable

(15) The objector says — The *पृथक्त्व* of जीव and आत्मन् *before creation* may be admitted as गौण, but *after* creation it is मुख्य, and Śruti passages also are found, describing the creation in various ways. How are we to account for this state of things, in face of your insistence upon आत्मैकत्व as the highest reality ?

The Siddhāntin's answer to the above is given in this Kārikā. The different views about creation in the Śruti are not to be taken literally. They are intended to enable especially the मन्दमति साधकसु to grasp the profound truth viz आत्मैकत्व, in accordance with the अरुन्धतीदर्शनन्याय

The सूत्र and लोह दृष्टान्त are found in Chāndogya VI 3 4-5, यथा सोम्येकेन सृष्टिपण्डेन सर्वं सूक्ष्मं विज्ञातं स्याद्वाचारम्भेण विकारो नामधेयं सृष्टिकेत्येव सत्यम् । यथा सोम्येकेन लोहमणिना सर्वं लोहमयं विज्ञातं स्याद् .. लोहमित्येव सत्यम् । (The world is the विकार of आत्मन्, in other words, the श्रुति can be taken to have preached that the world proceeds from आत्मन्)

The विस्फुलिङ्ग दृष्टान्त is found in Bṛhadaranyaka II. 1 20, यथा अग्ने क्षुद्रा विस्फुलिङ्गा व्युच्चरन्त्येवमेवास्मादात्मन सर्वे प्राणा सर्वे लोका सर्वे देवा सर्वाणि भूतानि व्युच्चरन्ति । also in Kausitaki III 3, यथा अग्नेर्ज्वलतो विस्फुलिङ्गा विप्रतिष्ठेरन्नेवमेवैतस्मादात्मन प्राणा यथायतनं विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोका ।

The आदि refers to passages like स यथाद्रैवाग्नेरभ्याहितस्य पृथग्भूमा विनिश्चरन्त्येव वा ओऽस्य महतो भूतस्य नि श्वसितमेतद् सर्वाणि च भूतान्यस्यैवैतानि सर्वाणि नि श्वमितानि (Bṛha IV 5 11) and to ऊर्णनाभि in II 1 20 etc

अवतार—lit coming down, reaching the level of the dull-witted जीवपरमात्मैक बबुद्धवताराय (K bhāṣya). Read also the following from K bhāṣya, कतरमर्भक्षेदात्मवादश्रुतीनामुत्पत्तिश्रुतीनां च प्रतिसर्गमन्यथात्म्यमिति चेन्न । निष्प्रयोजनत्वाद्यथोक्तबुद्धयवतारप्रयोजनव्यतिरेकेण । न ह्यन्यप्रयोजनवत्त्वं

सवादोऽपत्तिश्रुतीनां शङ्क्य कल्पयितुम् । तथात्वप्रतिपत्तये ध्यानार्थमिति चेन्न । कलहात्पत्ति-
प्रलयानां प्रतिपत्तेरनिष्टत्वात् । तस्मादुपच्यादिमतय आत्मैकत्वबुद्ध्यवतारार्यैव नान्यार्था
कल्पयितुं युक्ता ।

(16) आश्रमा — आश्रमिणोऽधिकृता, वर्णिनश्च मार्गगा । (K bhāṣya),
used here in the sense of ' types of men ', the usual sense of the
four आश्रमस (ब्रह्मचर्यं etc) would not do, as the आश्रमस are said
to be त्रिविध here Ānandagiri remarks, आश्रमिणो वर्णिनश्च कार्यब्रह्मोपासका
हीनदृष्टय । कारणब्रह्मोपासका मध्यमदृष्टय । अद्वितीयब्रह्मदर्शनशीलास्तत्तमदृष्टय ।
We think that the reference here is to ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति
राजसा । जघन्यगुणवृत्तस्था अधो गच्छन्ति तामसा ॥ (Gītā XIV 18), त्रिविधा
भवति श्रद्धा देहिना सा स्वभावजा । सात्त्विकी राजसी चैव तामसी चेति ता गृणु ॥
(Gītā XVII 2) so that सत्त्वस्थ, राजस and तामस types of people are
alluded to Sankara in his Sūtrabhāṣya (काश्चिद्व्यन्तमुखभाज करोति
देवादीन् काश्चिद्व्यन्तदुःखभाज पश्वादीन् काश्चिन्मध्यमभोगभाजो मनुष्यादीन् II 1-34)
refers to देव, मनुष्य and पशु to represent three-fold creation in another
context Sankara also refers to Buddha adjusting his preaching to
suit the intellect of his pupils (केषांचित्क्लि त्रिनेयानां बाह्ये वस्तुन्यभिनिवेश-
मालक्ष्य तदनुरोधेन बाह्यार्थवादप्रक्रियेय विरचिता । नासौ सुगताभिप्राय । तस्य तु
विज्ञानैकस्वरत्नवाद एवाभिप्रेत । Sūtrabhāṣya II 2-28), and enunciating
three different doctrines (बाह्यार्थविज्ञानशून्यवादत्रयमितरेतरविरुद्धमुपदिशता
सुगतेन स्पष्टीकृतमात्मनोऽसंबद्धप्रलापित्व, प्रद्वेषो वा प्रजासु विरुद्धार्थप्रतिपत्त्या विमुह्येयु-
ग्मिमा प्रजा इति । II 2-32) This Kārikā explains the expression अवताराय
used in the last one.

(17) द्वैतिन्— Followers of साङ्ख्य, वैशेषिक, मीमांसा etc. अद्वैत,
being one, does not admit of any differences, while द्वैत is
capable of infinite varieties Thus the Dvaitins, each sticking to his
own fancied view, are always quarreling amongst themselves, the
Advaitin, like a star, standing apart, looks on amusedly, without
malice He has no quarrel with Dvaitins who are concerned with
phantoms ! यथा स्वकीयकरचरणादिभिराघाते कदाचिदाचरितेऽपि द्वेषो न जायते ।
परबुद्ध्यभावात्तथा द्वैताभिमानभिरुपद्रवे क्षुद्रे कृतेऽपि नाद्वैतदर्शिनस्तेषु द्वेषो जायते ।
सर्वानन्यत्वात्परबुद्ध्यभावादित्यर्थः । says Ānandagiri Advaita is all pervad-
ing and so includes द्वैत (may be, due to माया) as well How can
one quarrel with something belonging to or included in oneself ?

(18) The only परमार्थ or reality is अद्वैत, Dvaita can at best,
be a variety or effect of it (what is the exact cause of this भेद is
made clear in the next Kārikā), hence there cannot be any विरोध

between अद्वैत and द्वैत. The Advaitins admit द्वैत, but as merely having existence in appearance only, while the द्वैतिन्स being भ्रान्त, regard द्वैत as real both परमार्थतः and अपरमार्थतः. The ब्रह्माविद् is the आत्मन् of the द्वैतिन्स, so he pities them for being भ्रान्त (यथा मत्तगजारूढ उन्मत्त भूमिष्ठ प्रति गजारूढोऽहं वाहय मा प्रतीति द्रुवाणमपि त प्रति न वाहयत्यविरोध-बुद्ध्या तद्वत् (K bhāṣya A person gone mad standing on the ground says to another mounted on a big elephant ' I am mounted on an elephant, lead on to me ' Knowing that the person talking like that is भ्रान्त, the other man takes pity upon him and leaves him alone. Similarly the Advaitin refuses to quarrel with a Dvaitin)

(19) An अज्ञ object can have भेद associated with it only through माया. If the भेद is real, the अज्ञ object will lose its nature and become स्मर्य. भेद and अज्ञत्व are incompatible with each other.

यत्परमार्थसद्वैत मायया भिद्यते ह्येतत् . न परमार्थतः निरवयवत्वादात्मन । सावयव ह्यवयवान्यथात्वेन भिद्यते । यथा सृष्टघटादिभेदै । तत्त्वता भिद्यमाने ह्यसृष्टमज-मद्वय स्वभावतः सन्मर्यता व्रजेत् । यथाग्निं शीतताम् । तच्चानिष्ट स्वभाववैपरीत्यगमनम् । (K. bhāṣya)

(20) Some वादिन्स are very illogical in their statements. They regard their Highest as immortal and at the same time say that he is born as well. Now every one must admit that a thing that is born, must be mortal (जातस्य हि मृत्योर्मुक्त्युः Gītā II. 27), only an unproduced (or unborn) object can be immortal. How possibly can an object having an immortal nature become mortal ? These वादिन्स, according to K bhāṣya are केचिदुपनिषद्वाख्यातारो ब्रह्मवादिनो वावदूहा, perhaps the Kṛṣṇa-worshippers, Rāma-worshippers etc. are referred to, for these while regarding Rama, Kṛṣṇa etc as the Highest, immortal etc, celebrate his birth-day with great pomp etc, believing in his real birth. It is doubtful if the K bhāṣya was written by Sankara who hardly ever refers to commentators on उपनिषद्ऽः.

(21) If a thing is immortal by nature, it must *always* remain so, if it is mortal, it must *always* be mortal. No one can ever change his nature. A leopard can never change his spots. Cf मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वा नियोक्ष्यति । (Gītā XVIII. 59).

(22) These द्वैतिन्स do not see the absurdity in their reasoning. They say

- [1] that then Highest is naturally अमृत,
 [2] that he is born and so becomes मर्त्य,
 [3] though become a मर्त्य in this way, he still can be made
 अमृत and निश्चल

It is wrong to say that a naturally अमृत thing can become मर्त्य (for no one can change one's nature), assuming that it does become मर्त्य, why should it again change its nature ? If it again becomes अमृत, what guarantee is there that it would not change its nature again ? Who would care for a मोक्ष that is always changing and not permanent ? Read the following acute observations of Śankara, यस्य तूपायो मोक्षस्तस्य मानस वाचिक कायिक वा कार्यमपेक्षत इति युक्तम् । तथा विकार्यत्वे च तयो पक्षयोर्मोक्षस्य ध्रुवमनित्यत्वम् । न हि दध्यादि विकार्यम् उत्पाद्यं वा घटादि नित्यं दृष्टं लोके । न चाप्यत्वेनापि कार्यापेक्षा स्वात्मस्वरूपत्वे सत्यनाप्यत्वात् । स्वरूपव्यतिरिक्तत्वेऽपि ब्रह्मणो नाप्यत्व सर्वगतत्वेन नित्यात्मस्वरूपत्वात्सर्वेण ब्रह्मण आकाशस्येव । नापि सत्कार्यो मोक्ष येन व्यापारमपेक्षेत । सत्कारो हि नाम सत्कार्यस्य गुणाधानेन वा स्वाद्वोषापनयनेन वा । न तावद्गुणाधानेन सम्भवति, अनाधेयातिशयब्रह्मस्वरूपत्वान्मोक्षस्य । नापि दोषापनयनेन नित्यशुद्धब्रह्मस्वरूपत्वान्मोक्षस्य । स्वात्मधर्म एव सात्तिरोभूतो मोक्ष क्रिययात्मनि सस्क्रियमाणेऽभिव्यज्यते यथादर्शे निघर्षणक्रियया मस्क्रियमाणे भास्वरत्व धर्मे इति चेन्न । क्रियाशयत्वानुपपत्तेरात्मन । यदाश्रया तम-विकृर्वती नैवात्मान लभते । यदात्मा क्रियया विक्रियेतानित्यत्वमात्मन प्रसज्येत । Sūtrabhāṣya I 1-4)

(23) There are Śruti passages which speak of a real (भूतत , भूत = सत्य, आर्ये कथयामि ते भूतार्थम् । Śuk I) creation, there are others which speak of the creation being unreal. The श्रुतिबल is claimed for both views. But we must not take Śruti passages at their face value, we must find out what the real purport of the Śruti is, and by logical reasoning weed out certain passages as being गौण. भूतत means परमार्थत. Passages like एतस्माद्वा आत्मन आकाशं सभूतं etc, speak of a real citation, passages mentioned in the next Karikā speak of मायानृष्टि. To bring about a समन्वय of these two types of passages, we have no alternative but to regard the परमार्थसृष्टि passages as गौण, if they are regarded as मुख्य, the मायानृष्टि passages would have no scope. Prof. Vidhusekhara takes भूतत to mean 'from the existent' (referring to सदेव सोमोदमग्र आसीत् - Chāndogya VI 2-1) and अभूतत 'from the non-existent' (असद्वा इदमग्र आसीत् ततो वै सद्जायत Taittirīya II 7-1), and remarks 'according to Śankara भूतत is परमार्थत and अभूतत मायया. But in IV 3 he explains the same words saying

भूतस्य विद्यमानस्य, अभूतस्य अविद्यमानस्य ' It seems that Prof Vidhusekhara has not understood the real purport of the present Kārikā Gaudapāda is concerned here with pointing out the real nature of the *process of creation*, and not the *creation of any thing* In IV. 3, the expression used is भूतस्य जातिः, which is entirely different from भूततः सृज्यमाने here The Kārikabhāṣya is perfectly justified in interpreting भूतस्य as विद्यमानस्य in the particular context in IV 3

(24) Gaudapāda says that the passage नेह नानास्ति किञ्चन (Brha IV 4-99, also Katha IV 11) indirectly and इन्द्रो मायाभिः पुरुरूप ईयते (Rgveda VI 47-18, and Brha II 5-19) directly point out to the creation being due to माया. मायाभिः is explained as इन्द्रियप्रज्ञाभिरविद्यारूपाभिः in K bhāṣya Even if माया is taken to mean 'wonderful power,' the meaning of the passage is not affected, 'Indra by his wonderful powers assumes different forms which are illusory or unreal' K bhāṣya apparently takes the second line also as a श्रुति passage, probably referring to प्रजापतिश्चरति गर्भेऽन्तरजायमानो बहुधा विजायते । तस्य योनिं परिपश्यन्ति धीरास्तस्मिन् ह तस्थुर्धुवनानि विश्वा ॥ (Taittirīyāranyaka, III 13-1) As there are only two इतिस in the Kārika, only two passages are intended, in that case, the second line may be explained as the conclusion drawn from the first line, 'the Purusa or Ātman is born in various ways due to Māyā, although really not being born'

(25) Gaudapāda further fortifies his contention by referring to the passage, अन्यतमं प्रविशन्ति येऽसंभूतिस्तृपासते । ततो भ्रम इव ते तमो य उ संभूत्या रता ॥ (Īsopanisad 12) Those who believe in the सभवाद्, the doctrine of a real creation, enter into deep pitchy darkness. This shows that the Īsopanisad condemns the creation as futile or unreal. Ānandagiri says सम्यग्भूतिरैश्वर्यं यस्या सा संभूतिर्देवता हिरण्यगर्भाख्या । तस्याश्च कार्यमध्ये भ्रष्टाया निन्दितत्वात् प्रधानमलुनिबर्हणन्यायेन सभवाद्द्विद्वि कार्यमेव निषिध्यते । तथा च सिद्धं न स्यादस्तुत्वमित्यर्थः । K. bhāṣya also says संभूतेरपास्यत्वापवादात्संभव प्रतिषिध्यते । संभूतेरपावादात्संभूतेरपेक्षिकमेव सत्त्वमिति । परमार्थसदात्मैकत्वमपेक्षामृताख्य संभव प्रतिषिध्यते । All this seems to be quite far-fetched. Gaudapāda apparently understands संभूति and संभव to be just synonyms in the sense of 'creation', 'origination' को न्वेन जनयेत् refers to the Brha passage जात एव न जायते को न्वेन जनयेत्तु (III 28) In the first line, संभव was condemned, but that leaves room for believing in the संभवकारण lying in a dormant condition, and suspending

its activities of सभव for the time being. The second line says that no सभवकारण also exists. There is only आत्मन् and nothing else, no सभव, no सभवकारण either.

(26) The passages from the Bihadāranyaka अथात आदेशो नेति नेति । (II 3-6), स एष नेति नेत्यात्मागृह्यो न हि गृह्यते । (III 9-26, IV 2-4, 22 etc) make it clear that whatever other Upanisadic passages state about creation, is to be regarded as secondary and over-powered by the main statement about आत्मैकत्व, which is necessarily not in any way concerned with ग्राह्यग्राहकभाव. And on account of this very reason the reality can only be अज or unoriginated, only the originated द्वैत can be ग्राह्य and have a ग्राहक

(27) Having shown that the Śruti passages favour अभूतत सृज्यमानत्व, Gaudapāda now turns to pointing out that युक्ति also favours the same view (in Kārikā 23, it was declared that what is युक्तियुक्त can alone be निश्चित) A thing which is सत्, and has सत्ता for its लक्षण, cannot have any जन्म or origination in reality (for this जन्म would change its nature, no one can change his nature under any circumstances), it can only be illusory or due to Māyā. To say that a thing which is सत् can have जन्म is as absurd as to say that a thing *already* originated or existent is being originated ! How can a सिद्ध thing be regarded as साध्य in reality ? जात implies that the जन्मक्रिया is completed, जायते implies that the जन्मक्रिया is in process. How can one be compatible with the other ? सत् may be taken as abl. sing. also. A thing can come into existence from the सत् only through माया. सतो मायाविन मायया जन्मकार्यम् .. सतो हि विद्यमानाकारणान्मायानिर्मितस्य हस्त्यादिकार्यस्येव जगज्जन्म युज्यते नासत् कारणात् । . अथवा मतो विद्यमानस्य वस्तुनो रज्ज्वादे सर्पादिवन्मायया जन्म युज्यते न तु तत्त्वतो यथा तथाग्राह्यस्यापि सत् एवात्मनो रज्जुसर्पवज्जगद्रूपेण मायया जन्म युज्यते । न तु तत्त्वत एवाजस्य-ध्मनो जन्म । (K bhāṣya) Once you admit that a जात thing can be originated, there would be no finality for this process and अनवस्था-दोष would be the result

(28) The last Kārikā had in mind opponents who were ready to admit that the highest is सत्, this one refers to those who rely on the Śruti passage असदेव सोम्येदमग्र आसीत्, and say that the जगत् comes out of असत्. The असद्वादित्स are really beneath contempt. There can be no question of any जन्म whether real or illusory with reference to a non-existent thing. What is the use of inquiring

whether the वन्ध्यापुत्र was married in accordance with Vedic rites or under the Civil Marriages Act ?

(29) It has been proved so far that जन्म can only be due to Mayā. This Karikā tells us how that happens. Gaudapada turns to his favourite view that the जाग्रत state and स्वप्न state are identical in their working. In dream, the mind creates different objects with the ग्राह्यग्राह्यभाव, the same thing happens in the जाग्रत state also. The जगत् is मनोदृश्य in the जाग्रत state as in the स्वप्न state.

(30) The मनस् is really अद्वय, being आत्मरूप, but appears as द्वय. In the dream state, the इन्द्रिय that perceive (ग्राह्य) and the objects that are perceived (ग्राह्य) are not apart from the विज्ञान or मनस्, the same state of things obtains in the जाग्रत state as well.

(31) All द्वैत is just the creation of the mind. When मनस् which is the real culprit in staging this huge illusory show, ceases to play its pranks, being curbed by विवेक and वैराग्य, द्वैत vanishes, as the cause which produces it has disappeared. When a person enjoys deep or dreamless sleep, he experiences the absence of द्वैत, but सुषुप्ति is not the same as आत्मज्ञान (see Kārikās, 34, 35 below)

(32) When the अमनीभाव is caused by the knowledge that Ātman is the only reality, मनस् ceases to have any विस्तार. There being no ग्राह्य, मनस् has no work to do. The अमनीभाव referred to here is named केवलीभाव in Yogavāsistha, यद्ब्रह्मस्य ब्रह्मत्वं दृश्याभावे भवेद्ब्रह्मात् । तद्विद्धि केवलीभाव तत एवास्ति सत ॥ तत्तामुपगते भावे रागद्वेषादिवासना । शाम्यन्त्यस्पन्दिते वाते स्पन्दनक्षुब्धता यथा ॥ असभवति सर्वस्मिन्दिग्भूम्याकाशरूपिणि । प्रकाश्ये यादृश रूपं प्रकाशस्यामल भवेत् ॥ त्रिजगत्त्वमह चेति दृश्येऽसत्तामुपगते । ब्रह्म स्यात्केवलीभावस्तादृशो विमलात्मन ॥ (III 4 53-56)

(33) The मनस् which has ceased to be मनस् (and so has caused the absence of all द्वैत) is thus merely ज्ञान, unoriginated and void of all illusory contacts and so is not different from the ज्ञेय which is Brahman. The मनस् (which is Brahman) thus realises itself as Brahman, unoriginated and eternal. K bhāṣya takes ब्रह्म ज्ञेय to mean ब्रह्म ज्ञेय यस्य स्वस्य तदिदं ब्रह्मज्ञेयम्. This is unnecessarily clumsy. The first line says ज्ञान is ज्ञेयाभिन्न, naturally the आमाङ्गा is what is this ज्ञेय ? This आमाङ्गा is satisfied by the statement ज्ञेय is ब्रह्म, अज नित्यम्. विज्ञानमानन्द ब्रह्म, सत्य ज्ञानमनन्त ब्रह्म etc show that ज्ञान is Brahman.

(34) Gaudapāda in this and the following Kārikās points out that the अमनीभाव due to आत्मभाव is entirely different from the daily merging into the सत्, which occurs when a man is in deep sleep. The Chāndogya passage (VI 8-1) says, यत्रैतत्पुरुष स्वपिति नाम सता सोम्य तदा सपन्नो भवति स्वमपीतो भवति तस्मादेन स्वपित्वाचक्षते स्व ह्यपीतो भवति । But this merging is merely temporary, in fact, the mind is in a state of coma or सूढ in deep sleep, with its mischief-making powers intact, but lying dormant. The mind does not know that it had been merged into the सत्. The result is that when the deep sleep is over, the mind goes on its travels again, and is again enveloped by the illusory विक्ल्पस्य (says the Chāndogya एवमेव खलु सोम्येमा सर्वा प्रज्ञा सन्नि सपथ न विदु सति सपथामह इति । सत आगत्य न विदु सत आगच्छामह इति त इह व्याघ्रो वा सिंहो वा वृको वा बराहो वा कूटो वा पतङ्गो वा दशो वा मशको वा यद्यद्भवन्ति तदा भवन्ति । VI. 9-10-2) In both सुषुप्ति and आत्मबोध, the mind ceases to act, and merges into Ātman, but in सुषुप्ति the mind is still possessed of the वासनाबीजस, and hence this merging is temporary. In आत्मबोध, on the other hand, the वासना बीजस are completely destroyed and the mind is आत्मन् himself, having realised its true nature. In short, the अमनीभाव in सुषुप्ति is pseudo-अमनीभाव and should be carefully distinguished from that caused by आत्मबोध which makes the mind free from विक्ल्पस, steady and properly regulated धीमत, विवेकवत् (K bhāṣya), of the wise man (Prof Vidhusekhara) The context seems to show that धीमत is an adjectival expression going with mind, cf शनै शनैरुपरमेद्बुद्ध्या धृतिगृहीतया । Gītā VI 25 प्रचार — movements, working यस्मात्सुषुप्तेऽन्य प्रचारोऽविद्यामोहतमोग्रस्नस्यान्तर्लानेऽनर्थप्रवृत्तिबीजवासनावतो मनस आत्मसत्यानुबोधहुताशविप्लुष्टाविद्यानर्थप्रवृत्तिबीजस्य निरुद्धस्यान्य एव प्रशान्तसर्वक्लेशरजस स्वतन्त्र प्रचार । अतो न तत्तम । (K bhāṣya).

(35) In सुषुप्ति, the मनस् is benumbed, in आत्मबोध on the other hand, it being thoroughly controlled and kept away from all ग्राह्य, is विज्ञानघन itself. It is, in fact, Brahman, fearless, with the light of ज्ञान beaming in all its splendour all around अभय—cf अभय वै जनक प्राप्नोति (Brha IV. 2-4), विद्वान् विभेति कदाचन. Brahman is अभय, because all भय arises from द्वैत and द्वैत does not exist in Brahman. ज्ञानमालोक प्रकाशो यस्य तद्ब्रह्म ज्ञानालोक विज्ञानैकरसघनमित्यर्थ । समन्तत समन्तात्सर्वतो व्योमवन्नैरन्तर्येण व्यापकमित्यर्थ । (K. bhāṣya).

(36) As मनस् thus is Brahman, it can be rightly spoken of in terms associated with it, अजस, अनिद्रस, अस्वप्नस, etc. There being no

अग्न्या or माया influencing such मनस्, it is without birth, sleep, dream etc. It has no name and form, being intangible, यतो वाचो निवर्तन्ते says the Śruti. It is सदादिभात shining all the time, or once for all. Other things shine occasionally, because they depend upon the light of something else. Here, the light is always there inherently, retaining its splendour for ever. नोपचार कथञ्चन — Gaudapāda says that in describing मनस् with the अमनीभाव, as अजम्, अनिद्रम् etc. he is not using figurative language. The expressions अजम् etc. fit in with the मनस्, in their literal meaning. Prof. Vidhusekhara takes उपचार to mean 'access-concentration' (one of the two kinds or stages of Samādhi, उपचार समाधि and अर्पण, mentioned in Buddhist philosophy). The mind in this Samādhi moves near the object just like a bee sitting gently inside a lotus in search of honey. It is doubtful whether Gaudapāda has this meaning in mind, in using the expression उपचार. K. bhāṣya takes उपचार to mean उपचरणम् (नेह ब्रह्मण्येवविध उपचरणमुपचार कर्तव्य । यथान्येषामात्मस्वरूपव्यतिरेकेण समाधानाद्युपचार ।) Ānandagiri also remarks उपचार समाध्यादि । निरुपाधिके ब्रह्मणि विदुषो न कर्तव्यशेष ।

(37) The मनस् with the अमनीभाव is समाधि itself, not something to be achieved by समाधि. Prof. Vidhusekhara points out that अचल is a particular Samādhi in Buddhism, which is hardly intended by Gaudapāda. समाधि समाधिनिमित्तप्रज्ञावगम्यत्वात् । समाधीयतेऽस्मिन्निति वा समाधि । (K. bhāṣya). The Yogasūtras call this the निर्विकल्प समाधि.

(38) ग्रह and उत्सर्ग are out of question, when there is only one thing which is निरवयव and अविक्रिय, as the मनस् ceases to function, there can be no चिन्ता or विकल्प. The ज्ञान is thus resting in itself, unborn and remaining always the same. This is the अकार्षण्य which Gaudapāda had promised to explain in Kārikā 2. Cf. आत्मसंज्ञ मन कृत्वा न किञ्चिदपि चिन्तयेत् ॥ Gītā VI 25, यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा मह । बुद्धिश्च न विचेष्टति तामाहुः परमा गतिम् ॥ ता योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् । Katha I 6-10-11

(39) The समाधि in Kārikā 37 or the mind with the अमनीभाव is known as अस्पर्शयोग—concentration where there is no contact with another object. Yogins in general are loath to go in for this अस्पर्शयोग, for they think that this is akin to आत्मनाश, and are content with minor successes which are secured by following a less rigorous

course of Yogic exercises They are, to be sure, quite wrong for they see fear where there is really total absence of fear सर्वयोगिन seems to be used not in the sense of 'all Yogins', but 'Yogins in general', 'ordinary types of Yogin' It is only the select few that are able to reach the highest level of अस्पर्शयोग It appears that the Gītā (VI 6-23) calls this same अस्पर्शयोग as merely योग, त विद्याद्दु ख नयोगवियोग योगसंज्ञितम् । which is necessarily void of मात्रास्पर्शs that are the main obstacle to the realisation of the highest bliss (मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदा । आगमापायिन्नेऽनित्यास्तामिति क्षस्व भारत ॥ II. 14) Gaudapāda appears to be indebted to the Gītā for the detailed description of the अस्पर्शयोग given in Kārikās, 40-47

(40) अभय, दुःखक्षय, प्रबोध and eternal ज्ञान्ति, all depend upon the निग्रह of the mind K bhāṣya says that those who have realised the real nature of मनस् (viz that it is कल्पित), secure this अभय etc naturally, without any further effort (येषां पुनर्ब्रह्मस्वरूप-व्यतिरेकेण रज्जुसर्पवत् कल्पितमेव मन इन्द्रियादि च न परमार्थतो विद्यते तेषां ब्रह्मस्वरूपा-णामभय मोक्षाख्या चाक्षर्या जान्ति स्वभावत एव सिद्धा नान्यायत्ता नोपचार ऋथचने-त्यवोचाम । ये त्वतोऽन्ये योगिनो मार्गगा हीनमध्यमदृष्टयो मनोऽन्यदात्मन्यतिरिक्तमात्म-सबन्धि पश्यन्ति तेषामात्मसत्यानुबोधरहितानां मनसो निग्रहायत्तमभय सर्वेषां योगि-नम्). This does not appear to be warranted by the text. The साधक however must not be down-hearted, but must continue his efforts, may be for several lives till he achieves his goal

(41) It requires persistent long-standing effort to secure मनोनिग्रह It is not at all an easy job (it is like trying to empty the ocean by taking out a drop of water by the end of the small Kusa grass) for a person who allows his mind to be associated with distracting experiences This Kārikā is quoted in Pañcadasi Cf स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा (Gītā VI 23). Madhusūdana Sarasvatī, in his comment on the above Gītā passage says अनिर्विण्ण-चेतसा, एतावतापि कालेन योगो न सिद्ध किमत परं कष्टमित्यनुतापो निर्वेदस्तद्वहितेन चेतसा, इह जन्मनि जन्मान्तरे वा सेत्स्यति किं त्वग्येत्येव वैयर्थ्युक्तेन मनसेत्यर्थः । तदेतद्गौड पादा उदाजहु । ' उत्तेरु उद्वे . परिखेदत ! ' Madhusūdana then refers to टिट्टिभोपाख्यान in the Hitopadesa to illustrate his point, अत्र सप्रदायविद् आख्यायिकामाचक्षते । कस्वचित्किञ्चल पक्षिणोऽण्डानि तीरस्थानि तरङ्गवेगेन समुद्रोऽपज-हार । स च समुद्र शोषयिष्याम्येति प्रवृत्त स्वमुग्धाग्रैर्नैकैरु जलबिन्दुमुपरि प्रचिक्षेप । तदा च बहुभि पक्षिभिर्बन्धुवैर्गौर्यमाणोऽपि नैवोपरराम । यदृच्छया च तत्रागतेन नारदेन निवारितोऽप्यस्मिन् जन्मनि जन्मान्तरे वा येन केनाप्युपायेन समुद्र शोषयाम्येवेति प्रति-

जज्ञे । ततश्च दैवालुकुलशात् कपालुनारदो गरुड तत्साहाय्याय प्रेषयामास समुद्रस्वज्ज्ञाति-
द्रोहेण त्वामवमन्यत इति वचनेन । ततो गरुडपक्षवातेन शुष्यन्समुद्रो भीतस्तान्यण्डानि
तस्मै पक्षिणे प्रददौ विति । एवमस्वेदेन मनोनिरोधे परमधर्मे प्रवर्तमान योगिनमीश्वरोऽनु-
गृह्णाति ततश्च पक्षिण इव तस्याभिमत सिध्यतीति भावः । अपरिखेदत in the text
corresponds to अनिर्विण्णचेनसा in the Gītā passage. The Gītā (VI 34)
compares मनोनिग्रह to बाधुनिग्रह, both are सुदुष्कर

(42) Gaudapāda says that मनोनिग्रह is very difficult no doubt
(cf चञ्चल हि मनः कृष्ण प्रमाथि बलवद्दृढम् । तस्याह निग्रहं मन्ये वायोऽरिव
सुदुष्करम् ॥ श्रीभगवानुवाच । असंशयं महाबाहो मनो दुर्निग्रहं चलम् । अभ्यासेन तु
कौन्तेय वैराग्येण च गृह्यते ॥ असंयतात्मना योगो दुष्प्राप इति मे मतिः । वश्यात्मना तु
यतता शक्योऽवाप्नुमुपायत ॥ Gītā VI 34-36), but there are उपायः, a
resort to which enables the साधक to achieve his goal. These उपायः are
described in Kārikās 42-45 First, the साधक should be on
constant vigil against काम and भोग which are continually distracting
the mind (The Gītā is particularly harsh against काम, अथ केन
प्रशुक्लोऽयं पापं चरति पुरुष । अनिच्छन्नापि बाष्पेण बलादिनियोजित ॥ श्रीभगवानुवाच ।
काम एष क्रौर्य एष रजोगुणसमुद्भवः । महाजानो महाबाहो भ्रष्टा ध्येनमिह वैरिणम् । .
आवृतं ज्ञानमेतेन ज्ञानिनो नित्यैरिणा । कामरूपेण सौन्तेय दुष्प्रेरणानलेन च ॥
(III 36, 38-39) Then he should always beware of the pseudo-
pleasurable sensations in सुषुप्ति, and control his mind against
harbouring them काम and भोग can easily be recognised as one's
enemies, but लय might be regarded by the unwary as an innocent
friend. Such is not the case लय can do as much damage as काम
can (यथा कामोऽनर्थहेतुस्तथा लयोऽपि । अतः कावविषयस्य मनसो निग्रहवद्वयादपि
निरोद्धव्यमित्यर्थः ॥ K. bhāṣya) Both are impediments in the attain-
ment of समाधि (उपायेन वक्ष्यमाणेन वैराग्याभ्यासेन, विद्वित् प्रमाणविपर्ययविकल्प-
स्मृतीनामन्यतमया वापि दृष्ट्या परिणतः कामभोगयोरिति चिन्त्यमानावस्था शुज्यमाना-
वस्थाभेदेन द्विवचनम् । सुप्रसन्नम् आयासवर्जितं . यथा कामो विषयगोचरप्रमाणादि-
दृष्ट्युपादानेन समाधिविरोधी तथा लयोऽपि निद्राख्यदृष्ट्युपादानेन समाधिविरोधी ।
Madhusūdana Sarasvatī on Gītā VI. 26, where the next four
Gaudapāda Kārikās are also commented upon by him)

(43) To keep off काम and भोग, one should never forget that
they would but lead to दुःख, by always remembering the teaching of
Vedānta that all is अज्ञ or Brahman, one would get out of the clut-
ches of द्वैत सर्वं दुःखम् is the most important basic tenet of Buddhism
Gaudapāda however adds that अज्ञ (ब्रह्म) सर्वं also must not be lost
sight of at the same time The remembrance of अज्ञ सर्वं nips in the

bud all द्वैत idea (सर्वे द्वैतमविद्याविजम्भितमल्प दुःखमेवेत्यनुसृत्य “यो वै भूमा त-सुखं नाल्पे सुखमस्ति अथ यदल्पं तन्मर्त्यं तद् दुःखम्” इति श्रुत्यर्थं गुरूपदेशादनु पश्चात् पर्यालोच्य कामान् चिरन्तमानावस्थान् विषयान्भोगान् भुज्यमानावस्थाश्च विषयान् निवर्तयेत् मनसः सकृशादित्यर्थः । कामश्च भोगश्च कामभोगः तस्मान्मनो निवर्तयेदिति वा । Madhusūdana) कामभोगान् accusative plural or कामभोगात् ablative singular. There should be thus first वैराग्यभावना when there is द्वैतस्मरण, this should be followed by द्वैतविस्मरण

(44) There are four impediments in the way of समप्राप्ति or समाधि (लय, विक्षेप, कषाय and सुख) लय is the daily oblivion experienced in sleep, there is no विक्षेप in that state, there is silence but that is the silence of the grave, not enlightened silence So the साधकः should hasten to put the mind in the state of awakening from this daily oblivion, and not allow it to be distracted while in the state of awakening He should also realise that the स्तब्धीभाव of the mind (where there is no विक्षेप or लय) is also not the goal to be reached, for the mind is still under the influence of दोषः Once the mind has becomeaverse to विषयः and steadied, care should be taken to see that it is not again attracted by the विषयः Cf सकल्पप्रभवान् कामास्त्यक्त्वा सर्वानशेषतः । मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ शनैः शनैरुपरमेदु-बुद्ध्या धृतिगृहीतया । ॥ यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् । ततस्ततो नियम्ये-तदात्मन्येव वशं नयेत् ॥ (Gītā VI 24-26). सकषायः सरागः बीजसंयुक्तः (K bhāṣya), स्तब्धीभूतः सकषायः रागद्वेषादिप्रबलवासनावशेन स्तब्धीभावाख्येन कषायेण दोषेण युक्तम् (Madhusūdana) कषायः is the same as the क्लमः in the Gītā (VI 27-28) or the क्लेशः (रागः, द्वेषः and मोहः) of the Yogasūtras. समप्राप्तः (साम्यापन्नः K bhāṣya), समः ब्रह्म (Madhusūdana) Prof. Vidhusekhara reads शमप्राप्तः for समप्राप्तः This Kārikā is quoted in the Vedāntasāra On लये संबोधयेत्, Madhusūdana comments as follows, निद्राशेषाजीर्णबहुश्रमश्रमाणा लयकारणानां निरोधेन चित्तं सम्यक् प्रबोधयेदु-त्थानप्रयत्नेन He appears to take लयः to refer not to the state of deep sleep or सुषुप्ति, but to pseudo-sleep caused by indigestion, over-eating, fatigue etc

(45) The साधकः should beware of the pleasurable sensation in the practice of समाधि as well, for that smacks of स्पर्शसुख which has no place in अस्पर्शयोगः प्रज्ञया निःसङ्गं भवेत् is explained by Madhusūdana in two ways — (1) प्रज्ञया यदुपलभ्यते सुखं तदप्यविद्यापरिकल्पितं सुषेवेत्येवंभावनया निःसङ्गो निःस्पृहः सर्वसुखेषु भवेत् । (11) अथवा प्रज्ञया सविस्मय-सुखाकारवृत्तिरूपया सङ्गः सङ्गः परित्यजेत् न तु स्वरूपसुखमपि निर्द्वैतचित्तेन नानुभवेत्

स्वभावप्राप्तस्य तस्य वारयितुमशक्यत्वात् एकीकुर्यात् प्रयत्नत — आत्मन्वेवैकीकुर्यात्
चित्स्वरूपसत्तामात्रमेवापादयेदित्यर्थः (K bhāṣya), निर्गोचप्रयत्नेन समे ब्रह्मण्यैकता
नयेत् (Madhusūdana)

(46) In the first half of the Kārikā, only लय and विक्षेप are mentioned Madhusūdana says that लय includes स्तब्धीभाव, and विक्षेप, सुखास्वाद as well, so that all the four दोषः could be taken to have been referred to अनिद्वन्द्व—इद्वन्द्व चलन तद्रहित निवातप्रदीपफलम् (Madhusūdana), अचल (K bhāṣya), cf. यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता । योगिनो यतचित्तस्य युञ्जतो योगमात्मन ॥ Gītā VI 19 अनाभास—न केनचिद्विषयाकारेणाभासत इत्येतत् कषायसुखास्वादयोरुभयान्तर्भाव उक्त एव । (Madhusūdana), न केनचित्फलितेन विषयभावेनावभासत इति । (K bhāṣya). Cf तदा योगी ह्यानाभास प्रज्ञया पश्यते जगत् । Lankāvatāra X 94 The expression निराभास also is used to express the same thing by the Lankāvatāra

(47) निर्वाण—कैवल्य, अकथ्य, न शक्यते कथयितुम् । अत्यन्तासाधारणविषयत्वात् (K. bhāṣya), क्षीरगुडादिमाधुर्यभेदस्येव स्वानुभवमात्राधिगम्यत्वादवाच्यत्वम् (Ānandagiri) Cf योऽन्तः सुखोऽन्तरारामस्तथान्तर्ज्योतिरेव य । स योगी ब्रह्मनिर्वाण ब्रह्मभूतोऽधिगच्छति ॥ लभन्ते ब्रह्मनिर्वाणमृषयः० क्षीणकल्मषा । छिन्नद्वेधा यतात्मानः सर्वभूतहिते रता ॥ कामक्रोधवियुक्तानां धर्तीनां यतचेतसां । अभितो ब्रह्मनिर्वाण वर्तते विदितात्मनाम् ॥ (Gītā V 24-26), also प्रशान्तमनस ह्येन योगिनः सुखमुत्तमम् । उपैति शान्तरजस ब्रह्मभूतमकल्मषम् ॥ युञ्जन्नेव सदात्मानं योगी विगतकल्मष । सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ (VI 27-28), विहाय कामान्य सर्वान्पुमाश्चरति निःस्पृहः । निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ एषा ब्राह्मी स्थितिः पार्थ नैना प्राप्य विमुह्यति ॥ स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमुच्छति ॥ (II. 71-72) The अत्यन्तसुख is not different from the सर्वज्ञ ब्रह्मन्

(48) Brahman or the highest bliss is nothing but मनस् with the अमनीभाव The whole द्वैत is the विकल्प of the mind It follows therefore that the अज आत्मन् can have no सत्त्व in reality The best सत्य is that nothing can ever be born, and that अजातिवाद is the only true doctrine

CHAPTER IV

This is called अलातज्ञान्ति, presumably after the simile of the अलात (fire-brand) used in the text (47-50). It contains one hundred Kārikās, and may be said to give the quintessence of Gaudapāda's teachings. It also contains a मङ्गलाचरण containing a salutation to द्विपदा वर (which expression is generally taken to refer to Nārāyaṇa by some, and to Gautama Buddha by others), many a Buddhististic philosophic term and a reasoned exposition of Ajātivāda (see Introduction for a detailed exposition of these topics)

K. bhāṣya thus introduces this Prakaraṇa - ओङ्कारनिर्णयद्वारेणागमत प्रतिज्ञातस्याद्वैतस्य बाह्याविषयभेदवैतथ्याच्च सिद्धस्य पुनरद्वैते शास्त्रयुक्तिभ्या निर्धारितस्यैतदुत्तमं सत्यमित्युपसहार कृत । अन्ते तस्यैतस्यागमार्थस्याद्वैतदर्शनस्य प्रतिपक्षभूता द्वैतिनो वैनाशिकाश्च तेषां चान्योन्याङ्गोपाध्यागद्वेषादिक्लेशास्पद दर्शनमिति मिथ्यादर्शनत्व सूचितम् । क्लेशानास्पदत्वात्सम्यग्दर्शनमित्यद्वैतदर्शनं स्तूयते । तदिह विस्तरेणान्योन्यविरुद्धतयासम्यग्दर्शनत्वं प्रदर्श्य तत्प्रतिषेधेनाद्वैतदर्शनसिद्धिरूपसहर्तव्याऽऽवीतन्यायेनेत्यालातज्ञान्तिरारभ्यते । धर्माश्च-आत्मनः (K. bhāṣya,), objects, elements of existence (Prof Vidhuśekhara) It does not matter what meaning is assigned to धर्म, for धर्म and धर्मिन् are one and the same, according to Advaita view. Both ज्ञान and धर्म are like आकाश, the common property being ज्ञानमरणनिर्मुक्तत्वं referred to in Kārikā 10 below), अमलित्व (implied in III. 8 above), अभिन्नत्वं (referred to in III. 6 above), अनादित्व (referred to in Kārikā 91 below) ज्ञेय-भिन्नेन is usually taken as going with ज्ञानेन, we think that it should be taken as उपलक्षणे तृतीया, used as a kind of adverbial clause, ' who realised the धर्म as being not different from the ज्ञेय, that is, Brahman ' In III. 33, ज्ञेय is already declared to be ब्रह्मन्. Gaudapāda salutes in this Kārikā the द्विपदा वर (best amongst men or bipeds) who realised by his आकाश-like ज्ञान, the आकाश-like धर्म as being not different from ब्रह्मन्. Whatever the exact reference to द्विपदा वर, it could not be Gautama Buddha who is meant, for Brahman could not be said to have been realised by Buddha. द्विपदा वर—It is true that this expression is usually associated with Buddha in Buddhist literature, but so are the epithets, विनायक, गणेश, नारायण, etc. The MBh. uses द्विपदा वर to refer to नैषध, धृतराष्ट्र and नारायण. द्विपदा वर can not claim exclusive association with बुद्ध in any case. Ānandagiri says that नारायण is meant here (आचार्यो हि पुरा बदरिकाश्रमे नरनारायणाधिष्ठिते नारायण भगवन्तमभिप्रेत्य तपो महदुत्पद्यत । ततो भगवानतिप्रसन्नस्तस्मै विश्वां

प्रादादिति प्रसिद्धं परमशुद्धं परमेश्वरस्येति भावः ।) A question has been raised as to why Gaudapāda has no मङ्गलश्लोक at the beginning of the First Prakaraṇa. Are we to conclude that the Fourth Prakaraṇa alone is the work of Gaudapāda ? (See Introduction) अयमेवश्वरो यो नारायणाख्यस्तं वन्देऽभिवाडये द्विपदा वरं द्विपदोपलक्षितानां पुरुषाणां वरं प्रधानं पुरुषोत्तममित्याभिप्रायः । उपदेष्टुमस्कारमुत्प्रेन ज्ञानज्ञेयज्ञातुभेदरहितं परमार्थतत्त्वदर्शनमिह प्रकरणे प्रतिपिपादयिषितं प्रतिपक्षप्रतिषेधद्वारेण प्रतिज्ञातं भवति (K bhāṣya)

(2) त—अस्पर्शयोगम् or येन देशितस्तम् Prof. Vidhuśekhara in a long note on अस्पर्शयोग, says that the expression अस्पर्शयोग 'refers to the ninth or the last of the nine dhyānas or meditations called अनुपूर्वविहार or the successive states of dhyāna which the Buddha taught and are found frequently in Buddhist texts'. He also tries to show that अस्पर्शयोग is nothing but अनुस्रवयोग meaning thereby 'a yoga which is not one that can be attained with ease', on the ground that स्पर्शविहार (Pālī फासुविहार) is सुखस्थिति and अस्पर्शविहार is its opposite ! All this is sheer special pleading (see Introduction) Gaudapāda need not have gone to any non-Vedic work for the term अस्पर्शयोग which is certainly not directly traceable to Buddhist literature, nor is there any definite statement about Buddha having taught any yoga as such अविवाद — It has been already stated in III 18 above that अद्वैत is परमार्थ and द्वैत is an off-shoot (due to माया) thereof. Hence there can be no विरोध between द्वैत and अद्वैत. The अद्वैतिन् certainly accepts द्वैत, but only as having an empirical reality. The द्वैतिन्s have every reason to quarrel with one another but not with the सर्वसंग्राहक अद्वैत अविरोद्ध—not containing contradictory statements. Prof. Vidhuśekhara on the strength of the expression अविवाद and अविरोद्ध, comes to the amazing and unwarranted conclusion 'that the *asparśayoga* was not originally taught in the Brahmanic system of yoga in acceptance of the *asparśayoga* by the Vedantists, among whom the author himself is included, there cannot be raised any dispute or opposition, for there is nothing to be opposed even from their own point of view'. How such a conclusion can be drawn from the expressions अविवाद and अविरोद्ध, only Prof. Vidhuśekhara knows (see Introduction)

(3) In order to establish his अजातिवाद, Gaudapāda shows first how कार्यकारणवाद held by the सांख्य, वैशेषिक, etc. cannot possibly exist. Those who believe in real origination have naturally to

believe in the relation of cause and effect. In Kārikā III. 23 above, भूततोऽभूततो वापि सृज्यमाने, the point under discussion was whether the creation was real or unreal (hence भूतत was taken there to mean परमार्थत), here भूतस्य means 'of the existent', because here the point is how the origination (which is taken to be self-evident) comes into effect.

(1) भूतस्य जातिमिच्छन्ति—These are the सांख्यस, सत्कार्यवादिन्स (or परिणामवादिन्स, वैभाषिण्स among the Buddhists). Their view is that the कार्य is सत् (in the कारण) prior to origination. Thus घट is not something new produced from the मृत्तिका, घट already exists (सत्) in the मृत्तिका, when we say घट is produced, what happens is मृत्तिका घटरूपेण परिणमते (घट however is not a वाच्यारम्भण विकार, but a real transformation).

अभूतस्यापरे जातिमिच्छन्ति—These are the वैशेषिकस, सौत्रान्तिकस (among the Buddhists), असत्कार्यवादिन्स. Their view is that घट is a new (असत्) object produced from मृत्तिका, but there is समवाय संबन्ध (intimate relation) between them (as there is no समवाय between तन्तु and घट, the असत् घट does not come from तन्तु), कार्य is असत् before its origination.

Thus the सत्कार्यवादिन्स deny production of an असत् object, and the असत्कार्यवादिन्स ,, ,, ,, a सत् object.

As there can be only two sets of objects सत् and असत्, it follows that like सुन्द and उपसुन्द, the सत्कार्यवादिन्स and the असत्कार्यवादिन्स destroy each other's जातिवाद and enable the अजातिवाद to hold up its head triumphantly.

(4) If a thing is सत्, it cannot be originated, for it is already originated. You cannot surely die twice. Similarly if a thing is असत्, असत् will it remain for ever, for instance the बन्ध्यापुत्र. No one can change his स्वभाव under any circumstances. विवदन्तो द्वया — The द्वैतिन्स, सांख्यस and वैशेषिकस contradicting each other, simply help the establishment of the doctrine of non-origination. Prof Vidhusekhara says that in Kārikā 4, "the Ācārya now proceeds to mention the doctrine of the Buddhists who subscribe to neither of these two views asserting absolute non-becoming (ajāti) of things". He also takes विवदन्तो द्वया as विवदन्त अद्वया and explains अद्वय as अद्वयवादिन् (Buddhists who do not subscribe to any extreme views, but take a

middle path The Buddha does not hold that any thing exists, nor does he hold that it does not exist) According to Prof Vidhusekhara, the teachers alluded to in the present Kārikā are different from those in Kārikā 3, as they do not discuss as to whether the origination is of the existent or of the 'non-existent, but assert that there is no origination (*ajātam khyāpayanti te*)

We have stated Prof Vidhusekhara's views as given on pp 102-104, in his edition of Gaudapādakārikās in his own words We have no hesitation in saying that Prof Vidhusekhara has completely gone astray in his exposition of Kārikā 4 The expression विवदन्त (which is also found in Kārikā 3) clearly shows that Gaudapāda regards वादिन , अपरे (in Kārikā 3) and द्वया (or अद्वया according to Prof Vidhusekhara) as philosophers belonging to the opposite school, whose views he does not share, but whose arguments are useful to him in establishing the अजातिवाद विवदन्त means ' disputing ' Surely Prof Vidhusekhara does not desire the अद्वय also disputing about something amongst themselves The correct reading is द्वया and it undoubtedly refers to the सांख्य and वैशेषिक in the last Kārikā विवदन्तोऽद्वया may also mean ' the disputants thus actually come to be अद्वैतन्स supporting the अजातिवाद ' Again, the अद्वय propounding the middle path cannot be regarded as holding any definite view like the अजातिवाद The first half of the Kārikā shows how the सांख्य and वैशेषिक turn the tables on each other and nullify each other's views Thus—

- { The सांख्य say that there is भूतस्य जाति ,
- { The वैशेषिक reply भूत न जायते किञ्चित् (a thing to be produced is necessarily an अभूत one).
- { The वैशेषिक say that there is अभूतस्य जाति ,
- { The सांख्य reply अभूत नैव जायते (for, origination is but a transformation of a भूत thing)

(5) Gaudapāda displays his sense of humour by asserting that he whole-heartedly backs up his opponents in their arguments against each other It is not often that your opponents support you, but here the सांख्य and वैशेषिक together help in proving that no जाति or origination is at all possible Under these circumstances, Gaudapāda declares that there is no ground for quarrel with his

opponents who have made his work easier, and proceeds to further expound how the अजातिवाद transcends all विवाद

(6-8) These three Kārikās are the same as III 20-22 excepting that धर्मस्य and धर्मो (in 6 and 6-8) are substituted for भावस्य and भावो (in 20 and 20-22) K bhāṣya says सद्सद्भावादिन सर्वेऽपीति । पुरस्तादकृतभाष्य श्लोक (Kārikā 6) and उक्तार्थानां श्लोकानामिहोपन्यास परवादिपक्षाणामन्योन्यविरोधख्यापितानुमोदनप्रदर्शनार्थ । Gaudapāda before subjecting the views of the सांख्य and वैशेषिक to detailed criticism, quotes these Kārikās which contain a general idea about what origination really connotes. As the word धर्म is used in Kārikā 1, धर्म seems to have been substituted for भाव occurring in the Kārikās in the third Prakaraṇa. It is difficult to say whether Gaudapāda himself is responsible for this change or some copyist did it. Actually, no hiatus would be felt even if these Kārikās are dropped here.

(9) As origination necessarily involves some change in the nature of the object concerned, Gaudapāda first explains what is meant by प्रकृति (of nature) प्रकृति never gives up its own characteristics (स्वभाव) प्रकृति is of four kinds —

[1] सांसिद्धिकी — which has become part and parcel of the object due to the acquisition of supernatural power etc. Gaudapāda presumably was possessed of Yogic powers and we have to take this variety of प्रकृति on trust (सम्यक् सिद्धिः ससिद्धिः तत्र भवाः सांसिद्धिकी यथा योगिनां सिद्धानामणिमाद्यैश्वर्यप्राप्तिः प्रकृतिः सा श्रुतभविष्यत्कालयोरपि योगिनां न विपर्येति । K bhāṣya)

[2] स्वाभाविकी — ब्रह्मस्वभावत एव यथाग्न्यादीनामुष्णप्रकाशादिलक्षणा सापि न कालान्तरे व्यभिचरति देशान्तरे च । (K bhāṣya)

[3] सद्भावाः — आत्मना सहैव जाता यथा पक्षादीनामाकाशगमनादिलक्षणा । (K. bhāṣya)

[4] अकृता — अन्यापि या काचिदकृता केनचिन्न कृता यथापा निम्नदेशादिगमनलक्षणा । (K. bhāṣya)

K bhāṣya also adds मिथ्याकल्पितेषु लौकिकेष्वपि वस्तुषु प्रकृतिर्नान्यथा भवति हि मुताजस्वभावेषु परमार्थवस्तुष्वसृजत्वलक्षणा प्रकृतिर्नान्यथा भवतीत्यभिप्रायः ।

सांसिद्धिक is the same as नैसर्गिक according to वैशेषिक, here it is used in the sense 'acquired, but become second nature'

(10) Here perhaps धर्मा should mean जीवस (or आत्मान as the K bhāṣya says) The जीवस imagine (इच्छन्त इवेच्छन्तो रज्ज्वाभिव सर्पमात्मनि कल्पयन्त K. bhāṣya) that they are subject to old age and death, and experience accordingly (cf यं यं वापि स्मरन्भाव त्यजन्त्यन्ते कलेवरम् । त तमेवैति कौन्तेय सदा तद्भावभावित ॥ Gītā VIII. 6)

(11) Gaudapāda now shows how the कार्यकारणभाव admitted by the सांख्यस and वैशेषिकस cannot be valid. According to the सांख्यस who are सत्कार्यवादिन्स, प्रकृति (or प्रधान) is the मूलकारण and is also अज The creation of the world means that प्रधान is transformed into महत्, etc Let us analyse this view of the सांख्यस, that प्रधान (कारण) itself becomes महत् (कार्य)

In other words, महत् is originated (but महत् and प्रधान are one and the same)

. We ought to say that प्रधान is originated (but प्रधान is also said to be अज)

But how can an अज (unoriginated and so immutable) thing undergo origination or change ? If it undergoes a change, how can it be नित्य ? (प्रधानं भिन्नं विदीर्णं स्फुटितमेकदेशेन सत्कथं नित्यं भवेदित्यर्थः । न हि सावयव घटादि, एकदेशस्फुटनधर्मि नित्यं दृष्टं लोक इत्यर्थः । विदीर्णं च स्यादेकदेशेनाज चेति, एतद्विप्रतिषिद्धं तैरभिधीयत इत्यभिप्रायः । (K bhāṣya).

(12) The सांख्य might say — ‘We believe that कारण and कार्य are one, कार्य is अनन्य from कारण. So if कारण is अज, then कार्य is also अज’ To this our answer would be ‘But this is also विप्रतिषिद्ध, for your कार्य is जायमान and therefore अनित्य, कार्य is अनन्य from कारण as you say, so the अनित्य कार्य should mean an अनित्य कारण, then what becomes of your theory that the कारण (मूलप्रकृति) is अज ? Your कार्य (which is अनन्य from कारण) cannot be अनित्य only in parts, like the curate’s egg bad in parts ’ (न हि कुक्कुट्या एकदेशं पच्यते एकदेशं प्रसवाय कल्प्यते । K. bhāṣya) The proposed emendation यदूनन्यत्वम् for यद्यनन्यत्वम् makes the construction simpler and for that very reason, is not likely to be genuine.

(13) If it is argued that an अज thing can produce a कार्य, we ask is there any दृष्टान्त to corroborate this statement ? Our experiences in this world are concerned only with उत्पन्न things producing any कार्य.

If it is argued that we might accept the proposition that only an उत्पन्न thing produces a कार्य, then there would be the fault of endlessness (न व्यवस्था = अनवस्था) thus — B is produced by A (which must itself be उत्पन्न according to the above supposition), A in turn owes its origination to, say, A¹, A¹ to A², A² to A³ and so on ad infinitum. If the series comes to an end at some point, all the preceding links break down and the main proposition falls to the ground.

(14) The objector says — We can produce a दृष्टान्त which shows that an अनादि can originate, and which also does not contain the अनवस्थादोष. This सत्सर is admitted by all to be अनादि, so also are धर्माधर्म and देहादिसघात. Now

धर्माधर्म (कारण) produces the फल or कार्य (देहादिसघात) and

देहादिसघात (कारण), , , , , (धर्माधर्म)

Here the कारण and कार्य are interdependent and अनादि

So this दृष्टान्त should meet all your objections.

The Siddhāntin's answer is — It is a contradiction in terms to speak of अनादित्व and हेतुफलभाववत्त्व. How can an अनादि thing have any कारण ? How can an अनादि thing have any फल which is necessarily associated with change in the कारण ? (न हि नित्यस्य कूटस्थस्यात्मनो हेतु-फलात्मता सम्भवति । K bhāṣya)

(15) Again, your argument that फल or कार्य produces the कारण is simply astounding ! Can any one in his senses argue that a son begets the father ?

(16) Again, it is no use saying that कारण and कार्य mutually produce each other. You must be able to state the order in which the things are produced. It cannot be argued that कारण and कार्य may both be produced simultaneously, for, in that case, the left and the right horns of a cow, that spring up simultaneously could be regarded as having कार्यकारणभाव between them ! Śaṅkara uses the विषाण simile in his Vedāntasūtrabhāṣya on II 2-17, अथावृथक्कालमयुतसिद्धत्व-मुच्येत सव्यदक्षिणयोरपि गोविषाणयोरयुतसिद्धत्व-प्रसज्येत ।

(17) Further, the कारण which depends for its production upon its फल (which is जन्य), cannot possibly be proved to exist ! And a non-existent कारण, it is needless to add, like शशविषाण, can

not produce any thing ¹ (न हीतरेतरापेक्षसिद्ध्यो शशविषाणकल्पयो कार्य-
कारणभावेन सवन् कचिद्दृष्ट , अन्यथा वेत्यभिप्राय ! (K. bhāṣya)

(18) Further, even if we admit, just to please you, that कार्यकारणभाव can exist mutually between हेतु and फल, and फल and हेतु, it is incumbent upon you to say which comes first, and which second that has to depend upon the establishment of the first But this you cannot do

(19) कार्यकारणभाव can have the following alternative theories.-

[1] The cause produces the effect

[2] The effect produces the cause

This is denounced as absurd in Kārikās 15 and 17

[3] Cause and effect mutually produce each other

This also can be ruled out on the ground that it is impossible to state what comes first, the cause or the effect In a कार्यकारणभाव, the knowledge of पौर्वापर्य is essential and implicit (Kārikās 16 and 18).

[4] Cause and effect are produced simultaneously. This is obviously absurd There cannot be कार्यकारणभाव between things which have a simultaneous origin.

{ [5] There is no origination at all.

{ [6] कार्य and कारण are one, कार्य is a mere विवर्त

Gaudapāda emphasises No 5 and is mainly concerned with establishing the अज्ञातिवाद Śāṅkarācārya, on the other hand, emphasises No 6 and resorts to the मायावाद and व्यावहारिक सत्य to expound his thesis. It would be seen that Numbers 5 and 6 are but different aspects of one and the same proposition.

No. 1 of the above alternatives has not been discussed so far. Prof Vidhuśekhara says ' it appears that a Kārikā dealing with the first proposition is now lost between Kārikās 16 and 17 For, as the second and third propositions are discussed (IV 17-18), one may naturally expect to have the discussion also of the first proposition, but it is not to be found Can we think that the author himself has omitted it ? ' Prof Vidhuśekhara's fears are groundless,

Gaudapāda does not ignore proposition No 1, but discusses it, being fully aware of its importance, in the first half of Kārikā 19.

Those who believe that कारण produces the कार्य, tacitly admit

[1] कारण and कार्य are two entirely different things. There is कार्याभाव first before कार्य is produced

[2] कारण and कार्य are however intimately connected with each other by the समवाय relation

[3] This समवाय relation ensures that only a particular कारण (सृत्तिका) produces a particular कार्य (घट), otherwise we might get even पट from सृत्तिका

[4] कारण has thus a particular शक्ति to produce the कार्य in question.

[5] If कारण and कार्य are अनन्य, उत्पत्ति would be निरर्थिका etc

Gaudapāda now attacks these tenets of the असत्कार्यवादि वैशेषिकस

[1] Gaudapāda points out that the existence of शक्ति in the कारण to produce a particular कार्य cannot be proved Thus—

(a) Is this शक्ति different from कारण ? Or

[2] Is this शक्ति, like कार्याभाव, of a non-existent nature ?

In either case, the शक्ति would not help the कारण to produce the कार्य, if the शक्ति is existent and not different from कारण, it is कारण itself (Read the following from Sāṅkarabhāṣya on II 1-18, युक्ते शब्दान्तराच्च, प्रागुत्पत्ते कार्यस्य सत्त्वमनन्यत्व च कारणादवगम्यते . . दधिघटरुचकाय-र्थिभि प्रतिनियतानि क्षीरसृत्तिकासुवर्णादीन्युपादीयमानानि लोके दृश्यन्ते । न हि दध्यर्थि-भिर्मुत्तिकाकोपादीयते न घटार्थिभि क्षीरम् । तदसत्कार्ये नोपपद्यते । अविशिष्टे हि प्रागुत्पत्ते सर्वस्य सर्वत्रासत्त्वे कस्मात् क्षीरादेव दध्युत्पद्यते न सृत्तिकाया , सृत्तिकाया एव च घट उत्पद्यते न क्षीरात् । अथाविशिष्टेऽपि प्रागसत्त्वे क्षीर एव दध्नः कश्चिदतिशयो न सृत्तिका-यामित्युच्येत, तर्ह्यतिशयवत्त्वात् प्रागवस्थाया असत्कार्यवादहानि' सत्कार्यवादसिद्धिश्च । शक्तिश्च कारणस्य कार्यानियमार्था कल्प्यमाना नान्यासती वा कार्यं नियच्छेत् । असत्त्वा-विशेषादन्यत्वाविशेषाच्च । तस्मात् कारणस्यात्मभूता शक्ति शक्तेश्चात्मभूतं कार्यम् ।)

अशक्ति thus means ' the absence of any power in the कारण to produce the particular कार्य ' K bhāṣya seems to connect अशक्ति with कतरत्पूर्वनिष्पन्न यस्य सिद्धिरपेक्षया in the last Kārikā, saying अथैतन्न शक्यते वक्तुमिति मन्यसे सेयमशक्ति , so that अशक्ति is taken to mean ' the

inability to answer the query ' Prof Vidhusekhara thinks that अशक्ति refers to IV 3 where two classes of teachers are mentioned, one holding *satkāryavāda* and the other *asatkāryavāda*

[2] Another objection to the असत्कार्यवाद is that there is no knowledge of the inter-relation between कार्य and कारण, no intimate relation between two entirely different things can be proved. It can not be known how कार्य can reside in the कारण. There can be no relation between कारण which already exists and कार्य which is going to come into existence later. A सवन्ध is possible only between two existing things (अपि च कार्यकारणयोर्द्रव्यगुणादीनां चाश्वमहिषवज्रेद्वन्द्वद्वयभावात् तादात्म्यमभ्युपगन्तव्यम् । समवायकल्पनायामपि समवायस्य समवायिभिः सवन्धेऽभ्युपगम्यमाने तस्य तस्यान्योन्यः सवन्धः कल्पयितव्य इत्यनवस्थाप्रसङ्गः । अनभ्युपगम्यमाने च विच्छेदः प्रसङ्गः । ... तादात्म्यप्रतीतिश्च द्रव्यगुणादीनां समवायकल्पनानर्थक्यम् । कथं च कार्यसमवायिविद्रव्य कारणेष्ववयवद्रव्येषु वर्तमानं वर्तते— किं समस्तेष्ववयवेषु वर्तते उत प्रत्यवयवम् । यदि तावत् समस्तेषु वर्तते ततोऽवयव्यनुपलब्धिः प्रसज्येत समस्तावयवसन्निकर्षस्याशक्यत्वात् । अथावयवशः समस्तेषु वर्तते तदाप्यारम्भकावयवव्यतिरेकेणावयविनोऽवयवाः कल्पेरन् यैरारम्भकेष्ववयवेष्ववयवशोऽवयवी वर्तते । . . अनवस्था चैव प्रसज्येत तेषु तेष्ववयवेषु वर्तयितुमन्येषामवयवानां कल्पनीयत्वात् । अथ प्रत्यवयव वर्तते तदैकत्र व्यापारेऽन्यत्राव्यापारः स्यात् । न हि देवदत्तं स्तुप्ते सन्निधीयमानस्तद्दहरेव पाटलिपुत्रेऽपि सन्निधीयते । युगपदनेकत्र वृत्तावनेकत्वप्रसङ्गः स्यात् . गोत्वादिवत् प्रत्येकपरिसमाप्तेर्न दोष इति चेत् न तथा प्रतीत्यभावात् । प्रत्येकपरिसमाप्तेरचावयविनः कार्येणाधिकारात् तस्य चैकत्वात् शृङ्गेणापि स्तनकार्यं कुर्यादुरसा च पृष्ठकार्यम् । न चैव दृश्यते । यस्य पुनः प्राशुत्पत्तेरस्तु कार्यं तस्य निर्विषयः कारकव्यापारः स्यात्, अभावस्य विषयत्वानुपपत्तेराकाशहननप्रयोजनखङ्गाद्यनेकापुत्रप्रयुक्तिवत् । समवायिकारणविषयः कारकव्यापारः स्यादिति चेत्, न । अन्यविषयेण कारकव्यापारेणान्यनिष्पत्तेरिति प्रसङ्गात् । . तस्मात् क्षीरादीन्येव द्रव्याणि ध्यादिभावेनावतिष्ठमानानि कार्याख्या लभन्ते इति न कारणादन्यत् कार्यं वर्षशतेनापि शक्यं निश्चेतुम् । तथा मूलकारणमेवान्धात् कार्यात् तेन तेन कार्याकारेण नटवत् सर्वव्यवहारास्पदत्वं प्रतिपद्यते । Sankarabhāṣya on Brahmasūtra II. 1-18).

अपरिज्ञान is explained by K. bhāṣya as तत्त्वाविवेको मूढतेत्यर्थः । It may mean पूर्वापरपरिज्ञानम् in Kārikā 21 below, in which case, the expression refers to No. 3 of the alternatives mentioned above. Prof Vidhusekhara suggests that अपरिज्ञान is the पूर्वापरकोटि—अपरिज्ञान which is described in पूर्वापरकोटिपरीक्षा (Chapter XI) of the Mūla-madhyamakārikā of Nāgārjuna

क्रमकोप — No 4 alternative, viz कार्य and कारण arising simultaneously, is objected to, on the ground of the 'violation of the order'.

The accepted order between कार्य and कारण is that कारण comes first and कार्य afterwards Kārikā 16 above also refers to this

Gaudapāda says that the wise philosophers having considered carefully all the points involved in कार्यकारणभाव, and the various alternative theories adumbrated, have come to the conclusion that

No 1 is to be rejected on the ground of अशक्ति of the कारण, and the अपरिज्ञान of any सबन्ध between कार्य and कारण

No. 2 is frivolous and beneath consideration

No 3 is to be rejected, because there is no ground to ascertain which comes first, of the two कार्य and कारण (and no दृष्टान्त to corroborate it)

No 4 goes against अनुभव

Thus No 5 which says that there is अजाति is alone the correct theory

Prof Vidhusekhara says that by बुद्धे, we should understand 'the Buddhists'. The expression seems to have been used in the sense of तत्त्वदर्शीभि (see Introduction) In IV 42, we have जातिस्तु देशिता बुद्धे and in IV. 54, एव हेतुफलाजातिं प्रविशन्ति मनीषिण । so that by मनीषिण, बुद्धा, Gaudapāda probably refers to ' wise philosophers ' in general.

(20) The objector says that it was not fair on the part of Gaudapāda to brush aside his theory of mutual कार्यकारणभाव (कार्य producing कारण and कारण producing कार्य) as frivolous by asking how a son can beget the father (Kārikā 15), the matter should not be treated in that light-hearted manner The बीजाङ्कुरन्याय correctly represents his position (बीज produces अङ्कुर and अङ्कुर produces बीज) Why should mutual कार्यकारणभाव be objected to ? Every body accepts the बीजाङ्कुरन्याय as authoritative

Gaudapāda says in reply — We अजातिवादिनः can not accept the बीजाङ्कुर दृष्टान्त. You have yet to prove to us how the कार्यकारणभाव exists between बीज and अङ्कुर The दृष्टान्त is not सिद्ध, it is still साध्य Again, strictly speaking, it is wrong to regard बीजङ्कुर proving अनादिस्व as well It is generally held that

बीज — अङ्कुर — बीज — अङ्कुर and so on — this series shows mutual
(1) (1)

कार्यकारणभाव, but surely the बीज 1 produced from अङ्कुर is different from बीज, and अङ्कुर 1 produced from बीज 1, is different from अङ्कुर. Here are therefore different कार्यकारणभावाः between different sets of objects. साध्यतम is a हेत्वाभास mentioned by Gautama, it is the same as असिद्ध of other तार्किकः. On हेतु, K. bhāṣya remarks, हेतुरिति दृष्टान्तोऽत्राभिप्रेतो गमकत्वात् । प्रकृतो हि दृष्टान्तो न हेतुरिति । But Gaudapāda may be taken here to enunciate a general proposition, not referring to the particular point under reference.

(21) The objector says — You are making too much of our inability to mention which of the two कार्य and कारण comes first. What does it matter if we do not know this particular? The relationship between the two is clear to the meanest intelligence and that should suffice for our purpose.

Gaudapāda's reply would be —

If a thing is really being produced, surely a child ought to be able to tell which is the कारण (that is already there) prior to the thing to be produced. The fact that you are not able to point out the कारण and its relation with the कार्य, shows that your basic principle viz that there is जाति, is unfounded. If the कार्य can be apprehended, its जनक must be capable of being apprehended too (जायमानो हि च धर्मो गृह्यते कथं तस्मात्पूर्वं कारणं न गृह्यते । अवश्यं हि जायमानस्य ग्रहीत्रा तज्जनकं ग्रहीतव्यम् । जन्यजनकयोः संबन्धस्यावपत्तत्वात् । K. bhāṣya).

(22) The upshot of all this discussion is that the view of the (सत्कार्यवादिन्) सांख्यः that वस्तु स्वतः जायते is untenable (घट cannot be produced from itself), that of the (असत्कार्यवादिन्) वैशेषिकः that वस्तु परतः जायते (घट cannot be produced from an entirely different thing, say पट) is equally untenable. A thing obviously cannot be produced स्वतः and परतः. When we say 'a thing is produced', we are using mere words (शब्दप्रत्ययविषयं वस्तु घटपुत्रादिलक्षणं शब्दमात्रमेव तत् । वाचारम्भणम् इति श्रुते K. bhāṣya). Similarly, a सत् or असत् thing can not be produced (otherwise there would be अन्यथाभावः of their प्रकृतिः), सदसत् cannot likewise be produced (विरुद्धस्यैकस्यासम्भवात् K. bhāṣya which adds येषां पुनर्जननिरेव जायते इति क्रियाकारकफलैकत्वसम्भ्रुपगम्यते क्षणिकत्वं च वस्तुन, ते (बौद्धा) दूरत एव न्यायपेता । इदमित्थमित्यवधारणक्षणान्तरानवस्थानादननुभूतस्य स्मृत्यनुपपत्तेश्च ।)

(23) Those who speak of जाति, basing their arguments on the अनादि धर्माधर्म and देहादिसंचात mutually giving rise to अनादि ससार, are contradicting themselves अनादे फलात् हेतुर्न जायते — For, if the फल is अनादि and does produce something, there would be ceaseless production, and an अनादिकारण must produce अनादि कार्य (for कारण and कार्य must be like in nature) which is ridiculous (how can an अनादि कार्य have a *beginning* ?) Similarly फल cannot be produced from अनादिहेतु. Prof. Vidhusekhara against all manuscript authority wishes to read अनादि for अनादे (this would make the sense more clear) and जाति for ह्यादि (this is quite unnecessary) It is quite clear that आदि is used twice deliberately (in two different senses) to give an enigmatical touch to the line आदि means (1) cause (2) beginning. A thing for which no cause can be found, cannot have any beginning, that is, cannot be produced (कारणवत् एव ह्यादिरभ्युपगम्यते नाकारणवत् K. bhāṣya).

(24) Having disposed of the सांख्य, वैशेषिक etc. (whom Gaudapāda could have called अस्मदीया), Gaudapāda now turns to the Bauddhas परतन्त्र means 'another शास्त्र, another school of philosophy (परेषा तन्त्र परतन्त्रमित्यन्यशास्त्र K. bhāṣya, cf. समानतन्त्रासिद्ध परतन्त्रासिद्ध. प्रतितन्त्रसिद्धान्त Nyāyasūtra I 1-29) The बाह्यार्थवादि बौद्धs are referred to here The बाह्यार्थवादिनs maintain that बाह्यार्थ apart from विज्ञान or बुद्धि must be taken to exist (and therefore there must be जाति for it) to account for the प्रत्ययवैचित्र्य and the experience of pain etc प्रज्ञप्ति—Objective experience In order to perceive घट, it is essential that one's बुद्धि must be घटाकारा, if there is no घट, how can the बुद्धि be घटाकारा) and how can घटप्रज्ञप्ति arise ? So प्रज्ञप्ति must have a निमित्त, in the absence of this निमित्त, there would be no ग्राह्याग्राहकभाव (द्वय), secondly, we actually experience pain etc , this cannot be denied. This सङ्केशोपलब्धि also must be attributed to some cause This cause could only be the बाह्यार्थ which is subject to जाति Prof. Vidhusekhara explains परतन्त्रास्तित्ता मता as ' (their) existence is regarded as dependent,' which hardly makes things clear There is no question here about existence being dependent or independent, but about existence of the बाह्यार्थ itself सङ्केश — सङ्केशन द्वयमित्यर्थ (K. bhāṣya). सङ्केशs according to the Buddhists arise from स्कन्धs (रूप, वेदना, संज्ञा, संस्कार and विज्ञान), आयतन (5 कर्मेन्द्रियs and mind, and their objects, in all 12), and घातु (6 organs of sense, six objects and six kinds of consciousness)

(25) This Kārikā refutes the बाह्यार्थवादिन्'s view. The बाह्यार्थवादिन् takes his stand upon युक्ति (inference, as implied in the last Kārikā), but युक्ति is inferior and must give way to भूतदर्शन, the real state of things (परमार्थदर्शनादित्येतत् । न हि घटो यथाभूतसुद्रूपदर्शने सति तद्व्यतिरेकेणास्ति । यथाश्वान्महिष पटो वा तन्तुव्यतिरेकेण । तन्तवश्चास्तुव्यतिरेकेणेत्येवमुत्तरोत्तरभूतदर्शन आशब्दप्रत्ययनिरोधान्नैव निमित्तमुपलभामह इत्यर्थः । अथवा भूतदर्शनाद्बाह्यार्थस्यानिमित्तत्वमिष्यते । रज्ज्वादाविव सर्पादेरित्यर्थः । भ्रान्तिदर्शनविषयत्वाच्च निमित्तस्यानिमित्तत्व भवेत् । तदभावेऽभावात् । न हि सुषुप्तसमाहितमुक्तानां भ्रान्तिदर्शनाभाव आत्मव्यतिरेको बाह्योऽर्थ उपलभ्यते । न ह्युन्मत्तावगतं वस्त्वनुन्मत्तैरपि तथाभूत गम्यते K. bhāṣya). भूतदर्शन tells us that nothing is ever produced, all so-called production is शब्दमात्रं.

(26) प्रज्ञप्ति has no निमित्त, as no बाह्यार्थ can exist. The चित्त (or विज्ञान) alone exists and appears as बाह्यार्थः Thus चित्त has no contact with अर्थ (because it does not exist) or अर्थाभास (without अर्थ, अर्थाभास cannot exist). अशूत — Not existent. (जागरितेऽपि स्वप्नार्थवदेव K. bhāṣya)

(27) त्रिवध्वसु—In the three paths or periods of time, अतीतानागतवर्तमानाध्वसु चित्त never gets into contact with any external object. The objector points out that if the चित्त can have घटाभासता in the absence of घट etc, there is the chance of चित्त presenting a wrong picture of घट etc. The answer is that if घट were to exist, we would be in a position to say if the presentation by चित्त conforms to the घट or not. But with घट not in existence, घटविपर्यय is out of question (अयमेव हि स्वभावश्चित्तस्य यदुतासति निमित्ते घटादौ तद्वदवभासतम् । K. bhāṣya)

(28) K. bhāṣya says — प्रज्ञप्ते सनिमित्तत्व(Kārikā 25)मित्याद्येतदन्त (Kārikā 27) विज्ञानवादिनो बौद्धस्य वचन बाह्यार्थवादिपक्षप्रतिषेधपरमाचार्येणानुमोदितम् । तदेव हेतु कृत्वा तत्पक्षप्रतिषेधाय तदिदमुच्यते तस्मादित्यादि । Just as Gaudapāda used the arguments of the वैशेषिक against the सांख्य, and vice versa, he uses the arguments advanced by the विज्ञानवादिन्s against the existence of बाह्यार्थ admitted by the बाह्यार्थवादिन्s. In this Kārikā he turns the tables on the विज्ञानवादिन्s. According to the विज्ञानवाद, विज्ञान is associated with क्षणिकत्व, दुःख, शून्यत्व etc, that is, these are विज्ञानज धर्मः Gaudapāda says that neither चित्त nor चित्तदृश्य can be originated (the origination of चित्त means its association with धर्मः) The विज्ञानवादिन्s holding the view that चित्त or चित्तदृश्य is originated, see the foot-prints (of birds) in the sky. It is as absurd to say that चित्तं जायते as to say that one can mark the passage of birds in

the sky (Śāṅkara uses the simile in his Brhadāraṇyakabhāṣya V. 4-6, त उस्सहन्ते खेऽपि शाकुनं पदं द्रष्टुम्). दृश्य implies the presence of a द्रष्टृ; when there is no दृश्य, द्रष्टृ also does not exist. So the विज्ञानवादिन्s who admit that both चित्त (which is क्षणिक) and चित्तदृश्य (which is produced by चित्त) undergo production are wrong (तस्य चित्तस्य ये जातिं पश्यन्ति विज्ञानवादिनः क्षणिकत्वदुःखित्वशून्यत्वानात्मत्वादि च तेनैव चित्तेन चित्तस्वरूपं द्रष्टुमशक्यं पश्यन्तः खे वै पश्यन्ति ते पदं पक्ष्यादीनाम् । अत इतरेभ्योऽपि द्वैतिभ्योऽप्यन्तसाहसिकाः । K. bhāṣya). The शून्यवादिन्s deserve only to be treated with contempt, says the K. bhāṣya (येऽपि शून्यवादिनः पश्यन्त एत सर्वशून्यतां खदर्शनस्यापि शून्यतां प्रतिजानन्ते ते ततोऽपि साहसिकतराः खं छुटिनापि जिघृक्षन्ति ।).

(29) The विज्ञानवादिन् argues that चित्त or विज्ञान is also अज, according to him (for the चित्तसंतति is continuous even if चित्त is क्षणिक) and why should not an अज thing give rise to विकारs etc. ? The answer is, when you say a thing is born, you imply that *the thing was unborn* before, that is, अजातत्व was its प्रकृति. If so, the अजात thing would never get rid of its प्रकृति viz. अजातत्व. Hence अजातस्य जातिः is impossible.

(30) The जातिवादिन्s who believe that संसार is अनादि (in accordance with the बीजाङ्कुरन्याय) and मोक्ष is a thing to be secured by उपासना etc. are criticised in this Kārika. If संसार is अनादि, it would ever remain अनादि ; if मोक्ष is a product and so has a beginning, it would also have an end (whatever has a beginning must also have an end, is a thesis accepted by all). Who would care for such a temporary मोक्ष ? मोक्ष surely must be eternal. The जातिवादिन्s have therefore no case.

(31) It may be argued that if nothing is born, how is it that we perceive so many things, and are affected by them ? It is impossible to deny that they exist. The answer is, they are really illusory and only appear as real. For, no one can question the truth of the thesis that whatever was not existing before (that is, which has a beginning), and does not necessarily exist in the end (because whatever is born must have an end), must also not be existing in the present. Its प्रकृति is ' not to exist ' and प्रकृति cannot change. So all the things that we perceive must not be really in existence, they are false.

(32) The things in the waking state are contradicted in the dream-state (A dreamer sleeping in a house dreams that he is out in

the open, getting all wet in the rain, the सप्रयोजनता of the house is thus set at naught in the dream) Kārikās 31 and 32 are the same as II 6-7 which were introduced in Prakaraṇa II, to prove that जागरितदृश्य is as असत् as स्वप्नदृश्य Here they are quoted in connection with the eternity of ससार and negation of मोक्ष, if अजातिवाद is not accepted

(33) Only the अज ब्रह्मन् (or विज्ञान) is real The जाग्रदृश्य is as false as the स्वप्नदृश्य This is elaborated in this Kārikā and the next four The dreamer sees within the body all sorts of things, mountains, rivers etc which are obviously unreal, for, how can such real things be seen in a small enclosed space ? भूत means here ' existing thing '

(34) This Kārikā is the same as II 2, except that the first line is read as न युक्त दर्शनं गत्वा कालस्यानियमादृतौ (there is no change in the meaning Why the Kārikā should appear in this changed form is not clear) No one can dispute the fact that the dreamer has no time enough at his disposal to actually go to the places he sees in dream, neither does he find himself in those places when he awakes This shows that स्वप्नदृश्य is false

(35) The dreamer may have conversed with his friends, but remembers not what it was all about, when he is awake, he may have been given some gifts in the dream, which he fails to find with him when awake All this points out that स्वप्नदृश्य is मिथ्या

(36) Actually, the dreamer goes on with his work in the dream, assuming an entirely different and unreal body (his real body is lying on his bed all the time) ' So, as his body assumed in the dream is false, so also is the स्वप्नदृश्य.

Now in the waking state also, everything is चित्तदृश्य as in the dream-state (unless the चित्त becomes घटाकार, you cannot cognise the घट). The चित्तदृश्य in the dream is false, the चित्तदृश्य in the waking state must also be false.

(37) तत (जागरित) हेतुः अस्य स तद्धेतुः . As a rule, one sees in dreams things exactly as in the waking state. The waking state is the cause of the dream-state and for this reason, the जागरित state is real only to the particular dreamer and not to others यथा स्वप्न स्वप्नदर्श एव सन्साधारणवियमानवस्तुवदवभासते तथा तत्कारणत्वात्साधारणवियमानवस्तुवदवभासमान न तु साधारणं वियमानवस्तु स्वप्नवदेवेत्यभिप्रायः । K. bhāṣya.

(38) Actually it is wrong to say that जागरित produces स्वप्न. There can not be संभव of an अभूत (स्वप्न) from the भूत (जागरित). An अभूत, the शशविषाण for instance, can never be produced. There is no उत्पाद, hence the Vedāntas have proclaimed that all is Brahman which is अज. We may take अभूत to mean अज and take the second half as corroborating अज सर्वसुदाहृतम् in the first line.

(39) The dreamer sees in dream things which he has seen in the waking state as unreal, having seen the unreal things in the dream, he fails to see them in the waking state. So both in the waking state and in the dream-state, one sees things seen in the other state as unreal. जागरित is the cause of स्वप्न only from the point of view of व्यवहार, but the जागरित is also equally unreal. The propriety of च is given by K bhāṣya as च शब्दान्तथा जागरितेऽपि दृष्ट्वा स्वप्ने न पश्यति कदाचिदित्यर्थः । तस्माज्जागरितं स्वप्ने हेतुरुच्यते न तु परमार्थसदिति कृत्वा. The स्वप्नदृश्य is unreal and has जागरितदृश्य for its cause, this shows that जागरितदृश्य must be unreal. A person thus sees unreal things both in the waking and dream states, but does not realise this in the waking state.

(40) From the point of view of the highest reality no कार्य-कारणभाव is possible. Thus

- [1] असत् खकुसुम cannot have असत् शशविषाण for its cause
- [2] सत् (घट) cannot have असत् (शशविषाण) for its cause
- [3] सत् (घट) cannot have सत् (घट, पट) for its cause
(for, in that case सत् would lose its प्रकृति, सत्त्व)
- [4] असत् cannot have सत् for its cause
(for, they are as two poles asunder)

(41) The objector says that if both जाग्रत् and स्वप्न experiences are unreal, how can there be any कार्यकारणभाव between them ? The answer is that it is not our statement the स्वप्नधर्मः are produced by the जाग्रद्धर्मः. Just as in the waking state, a person can have false knowledge of a rope as though it were a real serpent, the same thing happens in the dream-state as well. भूतवत्—As a fact, as real. In both states, there is विपर्ययः, that is all.

(42) If the अजातिवाद is the highest philosophical truth, why have Śāstras taught different kinds of Upāsanās, वर्णाश्रमधर्मः etc

which presuppose that creation is real and duality exists ? The answer is that the wise (*buddha*) people realise that अजातिवाद is extremely difficult to be grasped by ordinary people who see nothing but आत्मनाश in the अजातिवाद. So, taking compassion on these weak-kneed but well-intentioned people, the wise have preached for them the उत्पत्तिवाद, in the belief that in course of time they would be in a position to understand the higher truth of अजातिवाद (this is what is meant by उपाय सोऽवताराय in III 15) Prof. Vidhuśekhara understands by बुद्धे here also, the Buddhists. But surely, the Buddha never preached the उत्पत्तिवाद or अजातिवाद either !

(43) विद्यन्ति— विरुद्धं यन्ति, द्वैतं प्रतिपद्यन्त इत्यर्थः (K bhāṣya) The objector says The श्रुति (उदरमन्तरं कुरुते । अथ तस्य भयं भवति । Taittiriyaopaniṣad II 7-1) warns the साधक against the danger of believing in द्वैत. Would not those people who follow the Sāstric injunctions based upon जातिवाद, because they are terribly afraid of अजातिवाद, come to grief in the end ? Have they ever no hope for salvation ? The answer is that these people are after all not bad, but just weak and certainly सम्यग्भवसित (साधुरेषु स मन्तव्यं सम्यग्भवसितो हि स । Gītā IX 30) They are not नास्तिकसु like the Cārvākas or Buddhists, and with luck, they can ultimately see their way to believing in the अजातिवाद (न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति । Gītā XI 40)

(44) Gaudapāda says howsoever he might sympathise with the अस्तिवस्तुत्ववादिन्स referred to in Kārikās 42, 43, he has to point out that their argument viz there is वस्तुभाव on account of उपलम्भ and समाचार is entirely wrong. Because an object is perceived and can be put to practical use, it does not mean that it is real. For instance, the magic elephant shown up by a juggler is actually perceived, people see its movements and so on, but every one knows that the elephant is unreal.

(45) The only real thing is thus विज्ञान (also called चिन्त, मनस्) that is, ज्ञानरूप ब्रह्मन्, which is अज (but appears to be born), अचल (but appears to have motion), अवस्तु (but appears to be a वस्तु) and is completely unruffled (having no विकार) and not within the province of the द्वय (ग्राह्यग्राहकभाव). This description of विज्ञान by Gaudapāda shows that he does not hold the विज्ञानवाद of the Buddhists. The विज्ञान of the Buddhists is neither अज, nor अचल,

नो१ अवस्तु Gaudapāda accepts the arguments of the विज्ञानवादिन्s against the बाह्यार्थवादिन्s, but then he parts company with them

(46) विज्ञान ०१ चित्त ०१ ब्रह्मन् is अज, and all so-called धर्मs not being different from ब्रह्मन् are also अज When this truth is realised there is no ससार trouble एवमेव यथोक्त विज्ञान जात्यादिरहितमद्वयमात्मतत्त्व विज्ञानन्तस्त्यक्तबाह्यैषणा पुनर्न पतत्यविद्याध्वान्तसागरे विपर्यये । 'तत्र को मोहः कः शोक एकत्वमनुपश्यत' इत्यादि मन्त्रवर्णात् । (K bhāṣya) It is unusual to speak of an Upanisadic passage as a मन्त्रवर्ण as is done here by the K bhāṣya

(47-52) Kārikās 47-52 introduce the famous अलात simile after which the present Prakaraṇa is named If the विज्ञान is one and अज, how do we experience the various धर्मs ? Whence do they come and whither do they go ? What is their connection with विज्ञान ? Do they arise out of विज्ञान ? The answer is that जात्याद्याभासs are all असत् and जात्यादिवृद्धिः is शृषा

अलातम् .

(1) When the fire-brand is whirled about, there is the appearance of straight and crooked lines

(2) When the अलात is at rest, there arises no appearance, there is no change in the अलात, it is अज.

(3) When the अलात is whirled about, the कञ्जवक्रादि appearances do not come in from a place outside it

(4) When the अलात is at rest, the appearances do not go out elsewhere, nor do they enter the अलात.

(5) The appearances can not be going out, as they are not द्रव्यs, only a द्रव्य is capable of movement.

विज्ञानम्

When the विज्ञान vibrates, there is the appearance of ग्राह्य and ग्राहक (the vibration of the विज्ञान is of course due to अविद्या, it is not real).

When the विज्ञान does not vibrate, it is without any ग्राह्यग्राहक-भाव and is अज.

When the विज्ञान vibrates, the ग्राह्यग्राहकभाव appearances do not come in from a place outside it

When the विज्ञान is at rest, the appearances do not go out elsewhere, nor do they enter the विज्ञान

The appearances involving ग्राह्यग्राहकभाव cannot be going out as they are not द्रव्यs Only a द्रव्य is capable of movement.

Whether it is the कज्जुवक्रादि or ग्राह्यग्राहकभाव आभास, the आभासत्व is the same and their behaviour is exactly alike. There is no कार्य-कारणभाव between the आभास and अलात or विज्ञान. Hence they must be pronounced to be not capable of being considered or in plain language मृषा, यथामःस्वप्नवायाभासेषु, कज्जादिबुद्धिर्दृष्टालातमात्रे तथासत्त्वेव जात्यादिषु विज्ञानमात्रे जात्यादिबुद्धिर्दृष्टैवेति समुदायार्थः । K bhāṣya which also hastens to add अलातेन समान सर्वं विज्ञानस्य । सदाचलत्वं तु विज्ञानस्य विशेषः ।

(53) In the last Kārikā, it was stated that in the case of विज्ञान which is one, अज etc , no -कार्यकारणभाव was possible. This Kārikā explains why it is so. कार्यकारणभाव implies that there must be two द्रव्य, so that one द्रव्य can be the cause of another द्रव्य. विज्ञान is one, immutable, there is nothing else, so it cannot have any अवयव (कपाल and घट have कार्यकारणभाव, because there is अवयववि relation between the two) or गुण (घट and घटरूप can have a कार्यकारणभाव). Though there is the कार्यकारणभाव between पटरूप and तन्तुरूप (which are अद्रव्य, being गुण) it is obvious that रूप depends upon a द्रव्य (पट + तन्तु) here also, so that does not vitiate the general statement द्रव्य द्रव्यस्य कारणम् or अन्यत् अन्यस्य कारणम् (कारण and कार्य must be two separate things). The धर्म are not द्रव्य, nor are they different from विज्ञान, as we have already proved. So no कार्य-कारणभाव is possible.

(54) So, we have to fall back upon अजातिवाद as the only unassailable doctrine. The विज्ञानवादिन्s seem to hold that धर्म are चित्तज, but this is not possible. चित्त is आत्मविज्ञानस्वरूप and धर्म are विज्ञानस्वरूपाभासमात्र, there cannot be हेतुफलभाव between them. Here Gaudapāda uses the expression मनीषिणः. It is more probable therefore, that the expression बुद्धे in IV 19 and IV 42 does not refer to the Buddhists, especially because the विज्ञान of Gaudapāda is different from the विज्ञान of the Buddhists, and the Buddhists who are really अद्वयवादिन्s could not have preached the अजातिवादः प्रविशन्ति—अध्यवस्यन्ति (K bhāṣya).

(55) आवेश, usually used in connection with the seizure by ghosts or spirits, hence, strong attachment or adherence. As long as there is the superimposition of धर्म upon the आत्मन् or विज्ञान, there exists the कार्यकारणभाव based on द्वैत. But when the adherence to causality disappears, the द्वैत also disappears. यदा पुनर्मन्त्रौषधिवीर्येणैव

ग्रहावेशो यथोक्तद्वैतदर्शनेनाविद्योद्भूतहेतुफलावेशोऽपनीतो भवति तदा तस्मिन्क्षीणे नास्ति हेतुफलोद्भवः । (K. bhāṣya)

(56) With the disappearance of हेतुफलावेश, and consequently that of द्वैत, there can be no Samsāra

(57) सृष्टि is explained by K bhāṣya as सवरणम् अविद्याविषयो लौकिकव्यवहारः, the Buddhists admit of two kinds of सत्य, सृष्टिसत्य empirical truth (न्यायवहारिक सत्य of Śāṅkara) and परमार्थसत्य. It appears to us that Gaudapāda uses the expression in the sense of माया (the instrumental सृष्ट्या does not fit in well with the meaning ' empirical truth ') Prof. Vidhusekhara thinks that in this Kārikā the Sāśvatavāda and the Uchedavāda are attacked. He also likes to read स्वभावेन for सद्भावेन. We are of opinion that Gaudapāda here answers the objector who, being told that there is no ससार in the last Kārikā, argues that the ससार is actually experienced, and that it is अनादि (we may not be able to say whether the बीज comes first or the अङ्गुर comes first, but we must admit that the बीजाङ्गुर series is अनादि) In fact, the प्रतीत्यसमुत्पाद of the Buddhists admits this kind of causality. Gaudapāda's answer is that the ससार is an illusion due to Māyā, and when the ससार really does not exist, any talk of its coming to an end is futile. Every thing that exists is अज (and Brahman alone exists), on account of the fact that it is सत्. The reading स्वभावेन proposed by Vidhusekhara (against all Mss authority) appears simpler, but after all the स्वभाव is the same as सद्भाव in the case of an अज object.

(58) The धर्मस may refer to the 75 divisions of Reality admitted by the Sarvāstivādi Bauddhas (72 सस्कृतधर्मस— 11 रूपधर्मस, (5 इन्द्रियायतनस + 5 विषयायतनस + 1 अविज्ञप्ति) + 1 चित्तधर्म + 46 चैतधर्मस + 14 चित्तविप्रयुक्तधर्मस) and 3 असस्कृतधर्मस (आकाश, प्रतिसंख्यानिरोध and अप्रतिसंख्यानिरोध) They are popularly said to be born. Gaudapāda says that really they are not born. They can be compared to Māyā which is also really non-existent.

(59) This Kārikā explains the statement in the last Kārikā viz the जन्म of the धर्मस is मायोपम. A मायाङ्गुर coming from मायाबीज, cannot be called नित्य or विनाशी, because it really does not exist. Similar is the case with the धर्मस, न तु परमार्थतो धर्माणा जन्म नाशो वा श्रुज्यत इत्यर्थः (K bhāṣya)

(60) The Buddhists speak of 72 सस्कृतधर्मs and 3 असस्कृतधर्मs (see note on Kārikā 58 above), the former being अज्ञाश्वत and the latter ज्ञाश्वत Gaudapāda says that in the अज्ञातिवाद which holds that everything is अज, the nomenclature ज्ञाश्वत and अज्ञाश्वत is meaningless. The highest can not be described in words (यतो वाचो निवर्तन्ते Taittirīyopaniṣad II 4-5), as it is not possessed of any describable लक्षणs विवेक consisting of ideas like ' this is of this nature ' ' this is of that nature ' has no scope in the case of अज धर्मs

(61-62) विवेक has scope only in the illusory origination. All धर्मs, whether in the जाग्रत् state or the स्वप्न state, are due to the चित्तस्पर्श caused by Māyā, the चित्त though really void of ग्राह्यग्राहकभाव, appears to have that द्वय in the two states Kārikā 61 is the same as III 29, with the difference that चित्त चलति मायया is substituted for स्पर्शन्ते मायया मन, Kārikā 62 is also the same as III, 30, only substituting चित्त for मन

(63-64) Whatever the dreamer sees in the dream, is दृश्य to the चित्त of the dreamer and is not different from the चित्त, this चित्त again is दृश्य only to the dreamer himself. Thus स्वप्नदृक्, स्वप्न-दृक्चित्त, and स्वप्नचित्तदृश्य are one and the same.

अण्डज and स्वेदज (there are four kinds of जीवs, जरायुज and उद्भिज being the remaining two) refer to all the four kinds of जीवs दिक्षु दशसु—the four main quarters, the four by-quarters, the upper and the lower are the ten quarters.

(65-66) The situation in the जाग्रत् state is exactly the same as in the dream state

(67) चित्त and चैत्य are thus दृश्य only to each other, and depend upon each other for their existence चित्तदृश्य without the चित्त, and the चित्त without the चित्तदृश्य are unthinkable. Both have no characteristic features peculiar to them They are cognised only as thought of by the चित्त itself प्रमाणशून्यसुभय चित्त चैत्यं द्वय यतस्सन्मतेनैव तच्चित्ततयैव तद् गृह्यते । न हि घटमतिं प्रत्याख्याय घटो गृह्यते नापि घट प्रत्याख्याय घटमति । न हि तत्र प्रमाणप्रमेयभेद इत्यनेन कल्पयितुमित्यभिप्राय । (K bhāṣya) लक्षणा is used here in the sense of लक्षण characteristic, लक्ष्यतेऽनयेति लक्षणा प्रमाणम् (K bhāṣya) किं तदस्तीति नोच्यते—Prof Viḍhuśekhara reads किं तदस्तीति नोच्यते but curiously enough translates the same as ' but you do not say what remains there ' The objector asks — If

both चित्त and चैत्य have no independent existence, then what exists ? The answer is nothing dependent exists Gaudapāda holds the view that the चित्त which sees the चैत्य is not the highest reality The विज्ञानवादिन्s as Gaudapāda understands them, seem to regard चित्त as capable of producing the चित्तजन्यधर्मs, endowing them with some sort of reality

(68-70) The objector remains still unconvinced He says — How can the चित्तदृश्य be unreal and दृश्य at the same time ? The answer is — The object in the dream, the object created by the magician, the object created by a Yogin possessed of supernatural powers —all these are manifestly unreal as the common man understands the expression, but do these not undergo the process of origination and annihilation before our very eyes ? There is therefore nothing surprising if the unreal चित्तदृश्य comes into being and dies निर्मितक — मन्त्रौषधादिभिर्निष्पादित , Gaudapāda is a believer in the yogic powers, perhaps being a great Yogin himself

(71) This Kārikā is the same as III. 48 Gaudapāda repeats his thesis that the अजातिवाद is the only true doctrine enunciating ' Nothing is ever produced or born ' and not चित्तजा धर्मा and धर्मज चित्त as held by the Buddhists उत्तम सत्यम् — This is a hit against the Buddhists who admit सत्य to be of two kinds (see notes on Kārikā 73 below)

(72) The द्वय consisting of ग्राह्य and ग्राहक, object and subject, is nothing but the vibration of the चित्त which is निर्विषय and therefore rightly called असङ्ग (' असङ्गो ह्ययं पुरुष ' इति श्रुते । सविषयस्य हि विषये सङ्ग । निर्विषयत्वाच्चित्तमसङ्गमित्यर्थ (K. bhāṣya)

(73) K bhāṣya says ननु निर्विषयत्वेन चेदसङ्गत्वं चित्तस्य न नि सङ्गता भवति यस्माच्छास्ता शास्त्रं शिष्यश्चेत्येवमादेर्विषयस्य विद्यमानत्वात्, so that according to it the meaning would be ' the distinction about the teacher, pupil etc. which is inevitable in studying the Vedāntaśāstra itself would have no scope, if the चित्त is नि सङ्ग The answer is, the distinction is due to Avidyā and is intended only as a step to know the reality A thing existing by परशास्त्रव्यवहार (K bhāṣya explains परतन्त्राभिसद्व्या as परशास्त्रव्यवहारेण) does not really exist'. Prof. Vidyasekhara says by way of introduction to this Kārikā 'the author says that the existence of the duality consisting of the subject and the object is only in empirical (*samviti*) and not in absolute (*paramārtha*)

truth For a thing which is dependent (*paratantra*) for its existence may exist in empirical and not in absolute truth' (Prof Vidhusekhara here also, as usual against Manuscript authority, emends परतन्त्राभिसृत्या into परतन्त्रोऽभिसृत्या on the ground that the sense requires it and it is supported by Buddhist works He says अभिसृत्या is the same as अभिनिष्पत्त्या सृत्या which he explains as सृति which is the cause of existence or appearance of things Not satisfied with all this, the Professor says that we should read परतन्त्रो हि सृत्या instead of परतन्त्रोऽभिसृत्या first proposed by himself')

Prof Vidhusekhara points out that the Buddhists admit two kinds of सत्य, सृतिसत्य (corresponding to व्यवहारसत्य of the Jāinas, and the व्यावहारिक सत्यावृत्त of Sāṅkara) and परमार्थसत्य (परमार्थसत्य of the Jāinas, पारमार्थिक सत्य of Sāṅkara) (द्वे सत्ये सङ्गपाश्रित्य बुद्धानां धर्मदेशना । लोकसृतिसत्यं च सत्यं च परमार्थं ॥ येऽनयोर्न विजानन्ति विभागं सत्ययोर्द्वयो । ते तच्च न विजानन्ति गम्भीरं बुद्धशासने ॥ *Madhyamakārikā* IV 8-9) सृति is the उपाय and परमार्थ is the उपाय. परतन्त्र is one of the three लक्षणस of a thing, according to the Buddhists, परिकल्पित or कल्पित, imagined (e. g. योगनिर्मित elephant) परतन्त्र or तन्त्र, dependent (the form of the योगनिर्मित elephant depending for its existence upon the cause योग) and परिनिष्पन्न or निष्पन्न, perfect (the non-existence of the elephant) The परिकल्पित corresponds to the प्रातिभासिक सत्य of the Vedāntins

We differ from Prof Vidhusekhara regarding the interpretation of this Kārikā परतन्त्र means here undoubtedly 'other schools of philosophy', the Buddhist school (cf समानतन्त्रसिद्ध परतन्त्रासिद्ध प्रतितन्त्रसिद्धान्त (*Nyāyasūtra* I 1-29) The Buddhists regard सृति or लोकसृति as सत्य (which is really a contradiction in terms, for सृति means आवरण), while Gaudapāda regards it as असत्य It is wrong to say that Sāṅkara admits any व्यावहारिक सत्य In the beginning of the Vedāntasūtrabhāṣya, he defines his position quite clearly मिथ्याज्ञाननिमित्तं सत्यावृत्ते मिथुनीकृत्य, अहमिदं ममेदमिति नैसर्गिको लोकव्यवहारः He talks of व्यवहारावस्था, but not of व्यवहारसत्य. Like Gaudapāda, he understands सत्य to be one, indivisible and without any gradations सृति must therefore be always असत्य Gaudapāda recognised only कल्पितसृति The objector says — You said in the last two Kārikās that चित्तं was असङ्ग and जीव is not born But in Kārikā 57, you also said सृत्या जायते सर्वम्. How can you reconcile this ?

The answer is — Kārikā 58 makes it quite clear that the जन्म is मायोपम, so जीव is not born and माया does not exist. So whatever is taken to exist on account of the कल्पित अविद्या, does not exist in reality (न चाय व्यवहाराभावोऽवस्थाविशेषनिबन्धनत्वात् । तस्मिन्मृष्टान्तेन चानृताभिसंशय बन्धन सत्याभिसंशय च मोक्ष दर्शयन्नेकत्वमेवैक पारमार्थिक दर्शयति । मिथ्या-ज्ञानविजृम्भित च नानात्वम् । उभयसत्यताया हि कथ व्यवहारगोचरोऽपि जन्तुरनृताभिसंशय इत्युच्येत । Sankarabhāṣya on Vedāntasūtra II. 1-14).

The objector says — The Buddhists admit सृष्टि as सत्य, so what is accepted by सृष्टि should be true.

The answer is — The Buddhists have their own terminology and may endow their favourite सृष्टि with any characteristics they like, but in reality the thing admitted in सृष्टि cannot be real (cf Mammata silencing an objector who complains that परमाणु etc are regarded by the वैशेषिक as गुण, while Mammata would class them as जाति, परमाणवादीना गुणमध्यपाठात् पारिभाषिक गुणत्वम् । Kāvya-prakāśa II).

अभिसृष्टि seems to mean अभिमता or अभिनिष्पन्ना (evolved, perfected) सृष्टि

K bhāṣya's explanation of परतन्त्र as मोक्षशास्त्रव्यवहारेण is far-fetched

(74) The objector says that it is not fair to condemn सृष्टि outright. If सृष्टि says जीव अज, are we going to discard that teaching simply because सृष्टि is कल्पित ?

The answer is — ' Certainly ' (this is made clear in the next Kārikā) We stick to our proposition that the कल्पितसृष्टि cannot be associated with any reality. Again, सृष्टि which bears the Buddhist brand does admit even an अज thing or the idea about it as being born परतन्त्रात् अभिनिष्पत्तिर्यस्या तथा, that is, how we take the expression परतन्त्राभिनिष्पत्त्या (K. bhāṣya says, परशास्त्रसिद्धिमपेक्ष्य योऽज इत्युक्त, that is, आत्मन् is called अज—really we cannot call the आत्मन् or जीव even अज, as he is निर्विशेष—only with a view to give validity to the मोक्षशास्त्र etc prior to आत्मबोध, this is obviously far-fetched) Gaudapāda says that ideas about सृष्टि differ according to different philosophers. But they involve कार्यकारणभाव which has been declared to be baseless. So, even if the सृष्टि blunders into the right,

that cannot be accepted as truth, because it is based on wrong premises To hold that लोकसृति is सत्य is pure eye-wash and self-deception

(75) The reason why सृति cannot tell us any truth, is that there is अभिनिवेश for an असत् (अस्त = not existing, unreal) viz. the कार्यकारणभाव which means belief in द्वैत Actually in the case of reality there cannot be any द्वैत When a person knows that there cannot exist any ग्राह्यग्राहकभाव, the अभ्युताभिनिवेश caused by कार्यकारणभाव has no scope K bhāṣya takes स to mean य द्वायाभाव बुद्ध्वा निर्निमित्तो निवृत्तामिध्याद्व्याभिनिवेश, so that it supplies य to make the construction less involved. We might take अभ्युताभिनिवेश as the subject of न जायते, but then द्वायाभाव बुद्ध्वा would go with अभिनिवेश and it might be objected that अभिनिवेश cannot be said to cognise anything. स बुद्ध्वैव has the sense of a nominative absolute, and the subject of न जायते may be different from स, or स refers to अज in Kārikā 74, or जीव in Kārikā 71

(76) The उत्तमाधममध्यम हेतुs correspond to the three आश्रमs mentioned in III. 16 (हीनमध्यमोत्कृष्टदृश्य आश्रमा) धर्मा देवत्वादिप्राप्ति-हेतव उत्तमा । अधर्मव्यामिश्रा मनुष्यत्वादिप्राप्त्यर्था मध्यमा । तिर्यगादिप्राप्ति-निमित्ता अधर्मलक्षणा प्रवृत्तिविशेषाश्चाधमा (K bhāṣya) When the चित्त does not concern itself with these हेतुs, it becomes निर्निमित्त and is not originated.

(77) When the चित्त has become निर्निमित्त, the अनुगति state of the चित्त remains the same immutable for ever That अनुगति is the मोक्ष itself Prof. Vidhusekhara admits himself baffled over this Kārikā, leaves the second half of the Kārikā untranslated, and considers the explanation given in the K bhāṣya (निरस्तधर्माधर्माख्योत्पत्तिनिमित्तस्यानिमित्तस्य चित्तस्येति या मोक्षाख्यानुत्पत्ति सा सर्वदा सर्वावस्थानु समा निर्विशेषाद्वया च । पूर्वमप्यजातस्यैवानुत्पन्नस्य चित्तस्य सर्वस्याद्वयस्येत्यर्थः । यस्माद्वागपि विज्ञानाच्चित्तदृश्य तद्द्वय जन्म च तस्मादजातस्य सर्वस्य सर्वदा चित्तस्य समाद्वयेवानुत्पत्ति सर्वदैकरूपेवेत्यर्थः) as unsatisfactory His objections are (1) There is nothing corresponding to या in the first line and the sentence is incomplete, and (2) there is no antecedent to तत् in the second line It must be admitted that the construction is an involved one (but this is not uncommon with Gaudapāda), but we can easily supply सा to correspond with या, and take तत् as referring to चित्त Because चित्त is nothing but चित्तदृश्य, and therefore as explained before, अजात

and अनिमित्त, its real state is just अनुत्पत्ति and it perseveres without any change K bhāṣya rightly calls this अनुत्पत्ति state as the मोक्ष, or we might take तत् as referring to फल in हेत्वभावे फल कुत in the last Kārikā The फल also is चित्तदृश्य and cannot really exist

(78) सत्याम्—परमार्थरूपाम्. The अनिमित्तता of the चित्त is the same as the अमनीभाव. Prof Vidhusekhara reads अनामुवत् so that it might agree with चित्त which is regarded by him as the subject of अश्रुते. The expressions वीतशोक, पदमश्रुते however agree better with the person (rather than चित्त) who secures the right knowledge As Prof Vidhusekhara has pointed out the change over from चित्त to a person is abrupt. On the other hand, it might be argued that the आकाङ्क्षा of the reader, after being told about the state of मोक्ष, is to know what happens to a person who realises that state, and that is satisfied by the present Kārikā स = जीव

(79) As long as the अश्रुताभिनिवेश involving the belief in द्वन्द्व persists, the चित्त is tossed about from one असत् thing to another But when it is realised that there cannot be any द्वय or वस्तु, the चित्त becomes असङ्ग and turns away from the द्वय The subject of विनिवर्तते may be तत् (चित्त) in the first half, in which case स बुद्धैव is a kind of absolute construction, or स is the subject of विनिवर्तते, the first half being regarded as a parenthetical cause

(80) When the चित्त is thus fully निवृत्त and remains steady in that state, the person can be said to have realised the Reality which is the same always, unborn and free from द्वय, naturally only the enlightened ones are lucky to realise this बुद्धानाम्—Prof. Vidhusekhara thinks that this expression refers to the Buddhas It rather refers to the स्थितप्रज्ञs of the Gītā (cf श्रुति-विप्रतिपन्ना ते यदा स्थास्यति निश्चला । समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ II 53, .. वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ II 61, प्रसन्नचेतसो ह्याशु बुद्धिं पर्यवतिष्ठते ॥ II 65, तस्माद्यस्य महाबाहो निगूहीतानि सर्वश । इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ II 68) विषय — गोचर, something to be realised by

(81) धर्म — आत्माख्य, धातुस्वभावत — वस्तुस्वभावत (K bhāṣya) Prof. Vidhusekhara wishes to take धर्म in the special Buddhist sense, सर्वबीजक आलयविज्ञान or आश्रयपरावृत्ति. He also reads धर्मो धातु स्वभावत, but wishes to emend it into धर्मधातु स्वभावत (धर्मधातु mean-

ing 'the essence of reality'. The reading as it is gives a satisfactory sense. It is however likely that Gaudapāda may have deliberately used here the Buddhistic expression धर्मो धीयते निधीयते सर्वं निक्षिप्यते सुषुप्तादावास्मिन्निति धातुरात्मोच्यते । (Ānandagiri) स्वयं प्रभातं भवति (cf. न तद् भासयते सूर्यो न शशाङ्को न पावकः । Gītā XV-6) which is self-illuminating and does not depend upon others for its light. The expression सद्ब्रह्मात् occurs in Chāndogya VII. 4-2, सद्ब्रह्मातो ह्येष ब्रह्मलोकः .

(82) सुख and दुःख are used adverbially. Prof. Vidhusekhara translates सुखम् आव्रियते नित्यं and दुःखं विव्रियते सदा as 'bliss is constantly covered and misery is unfolded'. According to him भगवानसौ is to be construed with अस्मिन्, नास्मिन् etc. in the next Kārikā. We see no reason to split the Kārikā in this way. K bhāṣya rightly remarks एवमुच्यमानमपि परमार्थतत्त्वं यस्माद्भौतिकैर्न गृह्यत इत्युच्यते । यस्माद्यस्य कस्यचिद् द्वयवस्तुनो यमस्य ग्रहेण ग्रहणविज्ञेन मिथ्याभिनिवृत्तया सुखमाव्रियतेऽनायासेनाच्छाद्यत इत्यर्थः .. दुःखं च विव्रियते प्रकटीक्रियते । परमार्थज्ञानस्य दुर्लभत्वात् । भगवानसौ glorifies the निश्चला स्थितिः which is the same as अमनीभावः or आत्मन्. Prof. Vidhusekhara says that the expression fits in better with धर्मधातुः .

(83) Gaudapāda points out in this Kārikā how the भगवान् (आत्मन्) is obscured by the ignorant who associate him with different dharmas, by resorting to the four kōṭis (modes) of looking at reality. The four kōṭis are —

[1] अस्ति—अस्त्यात्मेति वादी कश्चित्प्रतिपद्यते । (K bhāṣya)

प्रमाता देहादिव्यतिरिक्तोऽस्तीत्याद्यो वैशेषिकादिपक्षः ।

(Ānandagiri)

[2] नास्ति—नास्तीत्यपरो वैनाशिकः । (K bhāṣya)

देहादिन्यतिरिक्तोऽपि नासौ बुद्धेर्ध्वतिरिच्यते । क्षणिकस्य विज्ञानस्यैवात्मत्वादिति द्वितीयो विज्ञानवादिपक्षः । (Ānandagiri)

[3] अस्ति नास्ति—अस्ति नास्तीत्यपरोऽर्धवैनाशिकः सदसद्वादी दिग्वासा ।

(K bhāṣya), तृतीयो दिग्भ्रमरपक्षः । (Ānandagiri)

[4] नास्ति नास्ति—नास्ति नास्तीत्यन्तश्चून्यवादी । (K bhāṣya)

चतुर्थे तु चून्यवादिपक्षे चून्यस्यात्यन्तकृत्यद्योतनार्था बीप्सा ।

(Ānandagiri)

According to the K bhāṣya and Ānandagiri नास्ति (2) and नास्ति नास्ति (4) refer to the विज्ञानवादिन्s and the शून्यवादिन्s respectively, while No 3 अस्ति नास्ति is taken by K bhāṣya to refer to the वैशेषिकs and Jainas, Ānandagiri refers it only to the Jainas (actually the Jainas admit the सप्तभङ्गीनय) No 1 is not referred to any particular school of philosophy by K bhāṣya, Ānandagiri refers it to the वैशेषिकs

Prof. Vidhusekhara sees here no reference to the विज्ञानवादिन्s and माध्यमिकs, but is prepared to refer No 1 to the Vedāntins who believe in the existence of Ātman (अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते । अस्तीत्येवोपलब्धस्तत्त्वभावेन चोभयो । अस्तीत्येवोपलब्धस्य तत्त्वभाव प्रसीदति ॥ Katha VI. 12-13,) and whom Gaudapāda dubs here as बालिज्ञ । It is unthinkable that the Vedāntins could have been referred to here, for being specifically condemned Prof Vidhusekhara to suit his purpose, takes चल, स्थिर, उभय, and अभाव (not as referring respectively to अस्ति, नास्ति, अस्ति नास्ति, and नास्ति नास्ति, but) as referring to नास्ति, अस्ति, etc), that is, अस्ति refers to स्थिर and चल to नास्ति Gaudapāda obviously understands by अस्ति, a phase involving production (one of the six भावविकारs, जायते, अस्ति, विपरिणमते, वर्धते, अपचीयते, विनश्यति), so that those only who believe that Ātman undergoes any change are condemned here as बालिज्ञ (तत्रास्तिभावश्चल घटायनित्यविलक्षणत्वात् । नास्तिभाव स्थिर सदाविशेषत्वात् । K bhāṣya) The belief in the existence of the wrong type of Ātman is referred to here

We think that Gaudapāda is not thinking of any particular schools of philosophy here He seems to be indebted to Buddhistic references like कारणै प्रत्ययैश्चापि येषां लोकं प्रवर्तते । चातुष्कोटिकया युक्ता न ते मन्त्रपकोविदा ॥ असन्न जायते लोको न सन्न सदसन्नकचित् । प्रत्ययै कारणैश्चापि यथा बालैर्विकल्प्यते ॥ Lankāvatāra III 20-21, बालपृथग्जना . न स्वसिद्धान्तनयं चातुष्कोटिकनयविशुद्धं प्रतिविभावयन्ति । P 171) चतुष्टयमिनिर्मुक्ता तथागतानां धर्मदेशनां यदुक्तैकत्वान्यत्वोभयानुभयपक्षवर्जिता नास्त्यस्तिसमारोपापवादविनिर्मुक्ता etc. P. 96, चातुष्कोटिकं च महामते लोकव्यवहार । यच्च चातुष्कोटिम्बाह्यं तद्वाङ्मात्रं प्रसज्यते बन्ध्यापुत्रवत् । P 188

(84) When the Ātman is realised as being untouched by the चातुष्कोटिकग्रह, one goes beyond लोकव्यवहार and becomes omniscient.

(85) Being a सर्वज्ञ means securing the ब्राह्मण्य पद ब्राह्मण्यम्—Befitting a Brāhmana (one who knows Brahman) who deserves the highest पद as mentioned in एष नित्यो महिमा ब्राह्मणस्य (Brha IV 4-23) That Gaudapāda calls the highest end in life as a ब्राह्मण्य पद is convincing proof that he could not be preaching Buddhism (Prof Vidhusekhara points out that in Buddhist literature a Brāhmana is held in as much respect as a Sramana and a true Brāhmana is sometimes identified with a Buddha But it would be all the same extremely unusual for a true Buddhist to speak of the highest reality as ब्राह्मण्य पद). आदिमध्यान्ता उत्पत्तिस्थितिलया अनापन्ना अप्राप्ता यस्याद्वयस्य पदस्य न विद्यन्ते तदनापन्नादिमध्यान्त ब्राह्मण्य पदम् । (K bhāṣya) किमत परमीहते । — Cf. . यस्वात्मरतिरेव स्यादात्मवृत्तश्च मानव । आत्मन्येव च सतुष्टस्तस्य कार्यं न विद्यते ॥ नैव तस्य कृतेनार्थो नाकृतेनेह ऊर्ध्वन । न चास्य सर्वभूतेषु ऋषिदर्थ-व्यपाश्रय ॥ Gītā III 17-18.

(86) The ब्राह्मण्य पद secured by those who know Brahman or the true आत्मस्वरूप is not something to be secured anew, but is the natural state for them विनय , education, from e=out, duco = I lead, is the exact English equivalent for विनय , वि=विशेषण and नी to carry प्राकृत — स्वाभाविक A knower of Brahman is naturally possessed of the right विनय, शम and दम Cf योगारूढस्य तस्यैव शम कारणमुच्यते । (Gītā VI 3) It is possible that Gaudapāda deliberately uses the expression विनय here to hint that the विनय in the Buddhistic work विनयपिटक is not the true विनय

(87) In the remaining portion of this Piakarana, Gaudapāda shows his acquaintance with Buddhistic thought and works, he however improves upon some of the ideas and points out where he differs from the Buddhists In this Kārikā and the next, he describes the three kinds of ज्ञान (which are dealt with in detail in the Lankāvatāra).

[1] लौकिक — This is जागरितज्ञान, where both the object and its perception are experienced

लौकिक ज्ञान सदसत्पक्षाभिनिविष्टाना सर्वतीर्थकरबाल-पृथग्जनाना च (Lankāvatāra P 157)

[2] शुद्धलौकिक — This is स्वप्नज्ञान, where the object is absent, but the perception exists It is called शुद्ध, because it is free from contact with the वस्तु. According to the Lankāvatāra this would be

लोकोत्तर K bhāṣya by way of introduction remarks here, एवमन्योन्यविरुद्धत्वात्सारकारणानि रागद्वेषदोषास्पदानि प्रावादुक्तानां दर्शनानि । अतो मिथ्या-दर्शनानि तानीति तद्युक्तिभिरव दर्शयित्वा चतुष्कोटिवर्जित-त्वाद्वागादिदोषानास्पदं स्वभावशान्तमद्वैतदर्शनमेव सम्य-ग्दर्शनमित्युपसंहृतम् । अथेदानीं स्वप्रक्रियाप्रदर्शनार्थं आरम्भ — Similarly, Ānandagiri, परमतनिराकरण-मुखेनात्मतत्त्वमवधारितम् । अधुना स्वप्रक्रिययावस्थात्रयोप-न्यासमुखेनापि तदवधारयितुमवस्थाद्वयमुपन्यस्यति ।

(88) [3] लोकोत्तरम् — This is the सुषुप्तम्, where there is neither वस्तु nor उपलम्भ

The लङ्कावतार explains as follows — लोकोत्तर ज्ञानं सर्वभावकप्रत्येक-बुद्धानां च स्वसामान्यलक्षणपतिताशयाभिनिविष्टानाम्, and mentions also लोकोत्तर-तम ज्ञान, बुद्धबोधिसत्त्वानां निराभासधर्मप्रविचयादनिरोधानुत्पाददर्शनात् सदसत्पक्षविगत-तथागतधूमिनैरात्म्याधिगमात्प्रवर्तते । (P. 157)

The लौकिक, लोकोत्तर, and लोकोत्तरतम of the Lankāvatāra, corres-ponds, as Prof. Vidhusekhara points out, respectively to लौकिक, शुद्धलौकिक and लोकोत्तर in the text We however do not agree with Prof. Vidhusekhara when he says that ‘ the difference is only in nomenclature and as such is not important ’ Gaudapāda seems to show by his scheme that the लोकोत्तरतमज्ञान of the Bauddhas could not be the उत्तमज्ञान which according to him is किञ्चिन्न जायते (III 48, IV 71)

Generally only two categories लौकिक and लोकोत्तर (मार्ग 4 + मार्गफल 4 + निर्वाण = 9 लोकोत्तर, and all the other mental states are लौकिक) are referred to in Buddhist works The Lankāvatāra gives three categories which Gaudapāda cleverly equates with the three states जाग्रत, स्वप्न and सुषुप्त)

In the second line Gaudapāda refers to what is regarded by the wise philosophers to be fit to be comprehended to secure salvation. Different interpretations are proposed as follows —

[1] K bhāṣya — लौकिक शुद्धलौकिक लोकोत्तर क्रमेण येन ज्ञानेन जायते तज्ज्ञान ज्ञेयम् एतान्येष त्रीणि, एतद्व्यतिरेकेण ज्ञेयानुपपत्ते . विज्ञेयं परमार्थ-सत्यं तुर्याख्यमद्वयमजमात्मतत्त्वमित्यर्थ . सदा सर्वदेतल्लौकिकादिविज्ञेयान्तं बुद्धे परमार्थ-दर्शिभिर्ब्रह्माविद्धि प्रकीर्तितम् ।

[2] Prof. Vidhusekhara — ‘ This is to be understood to be the knowledge and knowable, as is always declared by the Buddhas. We have already (IV 1) seen that there is no difference between *jñāna* and *jñeya*. Or it may mean that whatever we may know by the terms *jñāna* and *jñeya* is only the three things mentioned in the Kārikā’

Prof. Vidhusekhara’s interpretation is hardly convincing. We need not understand that Buddhas are meant by the expression बुद्धे, again ज्ञेय (which elsewhere is taken to be Brahman by Gaudapāda III. 33 ब्रह्म ज्ञेय) can not refer to the object of the three-fold ज्ञान just described. The next Kārikā tells us that when ज्ञेय is known, the person becomes सर्वज्ञ, so ज्ञेय cannot mean a mere object of knowledge in the ordinary sense of the term.

The first query about the second half of the Kārikā would be — How many things are mentioned there—

[1] ज्ञान, ज्ञेय and विज्ञेय, these three, or

[2] ज्ञानं विज्ञेय and ज्ञेय विज्ञेय, ज्ञान and ज्ञेय—these two, that is, is विज्ञेय to be taken as a predicative ?

Though Gaudapāda has said before that ज्ञेय is Brahman, it appears that K bhāṣya is right in taking विज्ञेय to be the तुर्य, and there is also no इति which would be necessary if only ज्ञान and ज्ञेय are intended (Gaudapāda, however, as has been already remarked, is careless in his constructions).

The second query would be what is the exact meaning of ज्ञान and ज्ञेय ? Does ज्ञान refer to the three fold division लौकिक, शुद्धलौकिक and लोकोत्तर ? The expression त्रिविधे ज्ञाने in the next Kārikā strongly favours this interpretation, but the next Kārikā refers only to ज्ञान and ज्ञेय and not to विज्ञेय (unless we hold that सर्वज्ञता हि सर्वत्र refers to विज्ञेय), or is the second line just intended to give some information in a detached parenthetical way ? Just as the three-fold division of ज्ञान is given, the well-known triad ज्ञान, ज्ञेय and विज्ञेय is mentioned for the benefit of the student. If the latter interpretation is favoured, Gaudapāda possibly refers to the Gītā in this connection, ज्ञान तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः । यज्ज्ञात्वा नेह श्रुयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ etc. VII 2, अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् । आचार्योपासनं शौचं स्थैर्यं मात्मानविनिग्रहः ॥ इन्द्रियार्थेषु वैराग्यमनहकार एव च । जन्ममृत्युजराव्याधिदुःखदोषानुद्वेगान् ॥ अस्मिन्निर्गुणमिदं पुत्रदारशुद्धादिषु । नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी । विविक्तदेशसेवित्वमरतिर्जनससदि ॥ अध्यात्म-
ज्ञाननित्यत्व तत्त्वज्ञानार्थदर्शनम् । एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ XIII
7-II, ज्ञेयं यत् तत् प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते । अनादिमतपरं ब्रह्म न सत्
तन्मासदुच्यते ॥ सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखम् । सर्वतः श्रुतिमल्लोके
सर्वमावृत्य तिष्ठति ॥ सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् । असक्तं सर्वभृच्चैव निर्गुणं
गुणभोक्तुं च ॥ बहिरन्तश्च भूतानामचरं चरमेव च । सूक्ष्मत्वात् तदविज्ञेयं दूरस्थं
चान्तिके च तत् ॥ अविभक्तं च भूतेषु विभक्तमिव च स्थितम् । भूतभर्तुं च तज्ज्ञेयं
ग्रसिष्णुं प्रभविष्णुं च ॥ ज्योतिषामपि तज्ज्योतिस्तमसं परमृच्यते । ज्ञानं ज्ञेयं ज्ञानगम्य
हृदि सर्वस्य धिष्ठितम् ॥ XIII 12-17 (The expression ज्ञानं ज्ञेयं च विज्ञेयं
seems to be an echo of ज्ञानं ज्ञेयं ज्ञानगम्य above)

(89) K bhāṣya takes ज्ञेये to mean लौकिकादौ विविधे and ज्ञाने as
लौकिकादिविषये । विविधे refers only to ज्ञाने, if ज्ञेयं means अनादिमतं परं ब्रह्म
as explained in the Gīta (XIII 12) One who knows Brahman,
automatically becomes सर्वज्ञ for all time K. bhāṣya says, आत्मस्वरूपमेव
सर्वज्ञता सर्वश्रदासौ ज्ञश्च सर्वज्ञस्तद्भावः सर्वज्ञता . न हि परमार्थविदो ज्ञानोद्भवाभिभवौ
स्तौ यथान्येषां प्रावादुकानाम् । which is far-fetched The idea of a ब्रह्मवित्
being सर्वज्ञ is quite common, cf यो मामेवमसमृद्धो जानाति पुरुषोत्तमम् ।
स सर्वविद्भूजति मा सर्वभावेन भारत ॥ Gīta XV. 19

(90) K bhāṣya says by way of introduction, लौकिकादीनां
क्रमेण ज्ञेयत्वेन निर्देशादस्तित्वाशङ्का परमार्थतो मा भूदित्याह and explains अग्रयाणतः
as प्रथमतः Prof Vidhusekhara takes अग्रयाण as referring to Mahā-
yāna. There is no doubt that the explanation प्रथमतः is unsatis-
factory According to Prof Vidhusekhara, the first line means
' हेयज्ञेयाप्यपाक्यः should be understood from the Mahāyāna ' Even if
अग्रयाण means महायान, Gaudapāda's reference to हेयज्ञेयाप्यपाक्यः as
विज्ञेयानि (In Kārikā 88, Gaudapāda refers to विज्ञेयं as the highest
truth, he could not possibly admit more than one विज्ञेयं) shows
that he does not approve of what the Mahāyāna says (This is
further corroborated by the second line which uses the word विज्ञेयं
in its proper sense and brushes aside the विज्ञेयः in the first line unceremo-
niously). The words in the Kārikā are variously interpreted -

हेयानि — लौकिकादीनि त्रीणि जागरितस्वप्नसुषुप्तान्यात्मन्यसत्त्वेन रज्ज्वा सर्प-
वद्धातव्यानि । (K bhāṣya)

परतन्त्रस्वभावः (Prof Vidhusekhara, in conformity with
Asanga)

ज्ञेयम् — चतुष्क्रोडिवर्जित परमार्थतत्त्वम् । (K bhāṣya, while the same authority explained ज्ञेय as लौकिकादीनि त्रीणि, in the comment on Kārikā 88)
परिकल्पितस्वभाव (Vidhusekhara)

आप्तव्यानि — आप्तव्यानि त्यक्तबाह्यैषणात्रयेण भिक्षुणा पाण्डित्यबाल्यमौनाख्यानि साधनानि । (K bhāṣya)
Attainable, धर्मधातु which is परिनिष्पन्न (Vidhusekhara)

पाक्यानि — रागद्वेषमोहादयो दोषा ऋषयाख्यानि पक्तव्यानि । सर्वाण्येतानि हेय-
ज्ञेयाप्यपाक्यानि विज्ञेयाणि भिक्षुणोपायत्वेनेत्यर्थः । (K bhāṣya,
but how could the चतुष्क्रोडिवर्जित परमार्थतत्त्व be regarded
as an उपाय ?)

To be matured, the act of maturing by discipline for
the attainment of the absolute, not only for others
but also for one's own self (Vidhusekhara)

तेषा etc — तेषा हेयादीनामन्यत्र विज्ञेयात्परमार्थसत्य विज्ञेय ब्रह्मैक वर्जयित्वा,
उपलम्भनसुपलम्भोऽविद्याकल्पनामात्रम् (K bhāṣya so far seems
to take तेषा as referring to all the four हेय, ज्ञेय, आप्य,
and पाक्य, and calls the four अविद्याकल्पना, and makes
a distinction between ज्ञेय in the first line and विज्ञेय in
the second line) हेयाप्यपाक्येषु त्रिष्वपि स्मृतो ब्रह्मविद्भिर्न
परमार्थसत्यता त्रयाणामित्यर्थः (here only the three हेय, आप्य
and पाक्य are said to be असत्य, in contradiction of what
was just said before)

Prof. Vidhusekhara translates the second line as “ It is
said that among them there is perception of the three,
but not of that which is to be known ” and explains
the idea as under — “ only three, i e heya, āpya and
pākya can be perceived but not the jñeya or vijñeya
For it is *parikalpita* ‘imagined’ and a thing which is
only imagined owing to its very nature cannot be
perceived, just like mirage, as it has no existence.”
Vidhusekhara thus, like K bhāṣya, takes त्रिषु to refer
to हेय, आप्य and पाक्य, and ज्ञेय (in line 1) to be the
same as विज्ञेय (in line 2).

We differ from Prof Vidhusekhara and K. bhāṣya in the
interpretation of this Kārikā. We are of opinion that तेषा refers to

all the four, हेय, ज्ञेय, आप्य and पाक्य, and त्रिषु to लौकिक, शुद्धलौकिक and लोकोत्तर Gaudapāda says that हेय, ज्ञेय, आप्य and पाक्य, which are known to be विज्ञेय from अग्रयाण, are really not fit to be known, as their उपलम्भ is connected with द्वैत and they are apart from Brahman, the real विज्ञेय. They can at best be taken to be concerned with the three-fold ज्ञान which does not make us know Brahman. अग्रयाण, lit. the first or previous path, means here according to us, the पूर्वमीमांसा which concerns itself with pointing out what is हेय, उपादेय etc. (cf न हि परिनिष्ठितवस्तुप्रतिपादनं संभवति, प्रत्यक्षादिविषयत्वात्परिनिष्ठितवस्तुन । तत्प्रतिपादने च हेयोपादेयरहिते पुरुषार्थाभावात्, . न च परिनिष्ठिते वस्तुस्वरूपे विधिः संभवति, क्रियाविषयत्वात् विधेः । Śāṅkarabhāṣya on Vedānta-sūtra I 1-4) According to the पूर्वमीमांसा, हेय is to be known from the निषेधवाक्य, ज्ञेय, what should be known, can be learnt from the विधिवाक्य (ज्ञेय seems to be used in the sense of उपादेय) from which one knows what sacrifices should be performed and the routine of the sacrificial procedure etc, आप्य is the goal, स्वर्गलोक, प्रजापतिलोक etc. which can be secured by the performance of various sacrifices, and पाक्य are the various sacrifices. The कर्मकाण्ड thus preaches what is dependent upon द्वैत, while in the case of the true विज्ञेय (Brahman) there is no scope for द्वैत. The knowledge gained from पूर्वमीमांसा is thus wrong knowledge and we should be on our guard against being influenced by that. अग्रयाण is undoubtedly a strange expression, but that it should refer to महायान is not likely.

(91) Ānandagiri thus introduces the Kārikā, यदुक्तं ज्ञेयं चतुष्कोटिवर्जितं परमार्थतत्त्वमिति तदिदानीं स्फुटयति । Gaudapāda says that the popular view about the three-fold ज्ञान and the पूर्वमीमांसा view about ज्ञेय etc are wrong and द्वैत or नानात्व is to be attributed to अध्यास. All धर्मः are really unoriginated and incapable of being contaminated, like आकाशः. The expression धर्मा does not mean that there is real नानात्व कल्पितभेदनिबन्धन बहुवचनमित्यर्थः — कचनेति देशकालावस्थाग्रहणम्, (किंचन किंचिदणुमात्रमपि K bhāṣya) अणुमात्रमपीति कार्यकारणभावस्याशाशिभावस्य चोपादानम् । Ānandagiri

(92) The expression धर्मा ज्ञेया in the last Kārikā may be misunderstood by some to mean that the ज्ञेयत्व of the धर्मः is something to be acquired anew. Gaudapāda says that all धर्मः (which are really Brahman) are already बुद्ध आदिबुद्धा — नित्यबोधस्वरूपाः . Prof. Vidhuśekhara takes बुद्ध to mean बोध or तथागत. It appears to us that Gaudapāda is here objecting to the Buddhist view that there

are some who are आदिबुद्धs (or आदिज्ञानts, who are born बुद्धs), some who acquire बुद्धhood (बोधिसत्त्वs) etc क्षान्ति — Persistent or enduring belief, बोधकर्तव्यतानिरपेक्षता (K. bhāṣya).

(93) Gaudapāda points out that ज्ञान्ति, निर्वाण etc which are but different names for मोक्ष or salvation is not something to be acquired All are सुक्त or निर्वृत by nature, only they do not know it If मोक्ष were to be कृतक (artificially made), it would be अनित्य (ससारदुःखोपशमनं सुखं जन्म वा यदि क्रियेत तदा कृतकस्यानित्यत्वमवश्यंभावीत्यर्थः । (Ānandagiri). समाश्च अभिज्ञाश्च समाभिज्ञा, always the same, without any change or variety The highest is thus अज, साम्य (always the same) and विशारद (opposite of कृपण) The धर्मs are all अद्यस्त सुनिर्मुक्ता — सुदृढपरतस्वभावा (K. bhāṣya) or grounded in निर्वाण

(94) वैशारद्यम् is the opposite of कार्पण्यम् K. bhāṣya takes it to mean विशुद्धि विशारद generally means 'proficient' 'clever' According to Gaudapāda, a कृपण is one who believes in duality, a विशारद is one who has the right knowledge that the highest is अज and सम Prof Vidyasekhara points out that in Buddhism वैशारद्य is four-fold, in respect of (1) the highest knowledge of all things, (2) the knowledge of destroying all the human passions, (3) the knowledge about destroying impediments, (4) the knowledge of the rightness of the way leading to salvation Gaudapāda may be referring to this Buddhistic idea in this Kārikā, but the reference to the कृपणs (as contrasted with विशारदs) as भेदनिष्ठs and पृथग्वादs shows that वैशारद्य mainly points out to the bold belief in अद्वैत. The Bhagavadgītā uses the expression कार्पण्यदोषोपहतस्वभाव (II. 7) with reference to Arjuna who had become धर्मसमूहचेता Gaudapāda is indebted perhaps to the Gītā for the expression कृपण

(95) The द्वैतिन्s are कृपण, those who are firmly grounded in अद्वैत alone can be called महाज्ञानs In the Lankavatāra, one महामति is described as propounding Buddhistic views. One is tempted to think that Gaudapāda hints in this Kārikā, that the महामति of the Lankavatāra is really no महामति at all ' तच्च लोको न गाहते — तत् परमार्थतत्त्व सामान्यबुद्धिरन्यो लोको न गाहते नावतरति न विषयीकरोतीत्यर्थः । ' सर्व-भूतात्मभूतस्य सर्वभूतहितस्य च । देवा अपि मार्गे मुह्यन्त्यपदस्य पदैषिण । शकुनीनामिवाकाशे गतिर्नैवोपलभ्यते ॥ इत्यादि स्मरणात् । (K. bhāṣya).

(96) When it is said that a महाज्ञान is one who has the knowledge of the अद्वैत Brahman, it should not be understood that

the ज्ञान is different from Brahman. The अज्ञ ज्ञान is there in the अज्ञ धर्म, as heat and light are in the sun. ज्ञान is the very nature of, and not different from, the अज्ञ धर्म. Only the द्वैतम् speak of ज्ञान being related to the objects (the Buddhists also in a sense regard ज्ञान to be related to the वासना) ज्ञान is really असङ्ग and आकाशकल्प and नित्यविज्ञप्तिरूप. Read the following comment of Ānandagiri, अज्ञ साम्यमित्युक्त प्रमेयम् । तद्विषयनिश्चयवान्प्रमाता । प्रमाण तथाविधनिश्चयज्ञानमिति । वस्तुपरिच्छेदे कथं महाज्ञानत्वमित्याशङ्क्याह अजेष्विति । अज्ञा धर्माश्चैतद्विभवा जीवा विवक्ष्यन्ते । तेष्वज ज्ञान कूटस्थदृष्टिरूप विम्बकल्प ब्रह्माचलमात्मभूतमभ्युपगम्यते । तथा च मानमेयादिभावस्य कल्पितत्वेऽपि वस्तुतो वस्तुपरिच्छेदाभावादुपपन्न तज्ज्ञानवता महाज्ञानत्वमित्यर्थः । किं चास्मन्मते ज्ञानस्य यदसङ्गत्वमङ्गीकृतं तदपि विषयाभावादेव सिध्यति । ततश्च सूक्त्यै निर्विषय मन इति यदुच्यते तदप्यविरुद्धमित्याह यतो नेति । The Lankāvatāra also describes ज्ञान to be असङ्ग and contrasts it with विज्ञान, तत्रोत्पन्नप्रध्वसि विज्ञानम् अनुत्पन्नप्रध्वसि ज्ञानम् । . निमित्तानिमित्तपतित विज्ञान नास्त्यस्तैवैचित्र्यलक्षणहेतुकं च, निमित्तानिमित्तव्यतिक्रान्तलक्षणं ज्ञानम् । . उपचयलक्षणं विज्ञानम्, अगचयलक्षणं ज्ञानम् । असङ्गलक्षणं ज्ञानं विषयवैचित्र्य-सङ्गलक्षणं च विज्ञानम् । . त्रिसङ्गतिक्षयोत्पादयोगलक्षणं विज्ञानम्, असङ्गस्वभावलक्षणं ज्ञानम् अप्राप्तिलक्षणं ज्ञानं स्वप्रत्यात्मार्थज्ञानगतिगोचरमप्रवेशानिर्गमत्वादुक्तचन्द्रवज्जले । (Pp. 157-158) The ज्ञान is असङ्ग, for there is no विषय, as Ānandagiri says.

(97) Ānandagiri thus comments upon this Kārikā -कूटस्थ ब्रह्मैव तत्त्वमिति स्वमते ज्ञानमसङ्गं सिध्यतीत्युक्तम् । मतान्तरे पुनः सविषयत्वाज्ज्ञानस्या-सङ्गत्वमसंगतं प्रसज्येतेत्याह अणुमात्रेऽपीति । अविद्वद्दृष्ट्या कस्यचिदपि पदार्थस्य जन्माङ्गीकारे ज्ञानस्य तदनुषङ्गित्वेनासङ्गत्वायोगे बन्धध्वसलक्षणं प्रयोजनं दूरापास्तं भवतीत्याह किञ्चिदेति । If once we admit that Brahman is capable of even the slightest change, ज्ञान would cease to be असङ्ग and आवरण-च्युति would become a कार्य and so अनित्य । It has been already stated that मोक्ष can never be a कार्य in any sense । आवरण is the concealment of the true nature of Brahman, due to माया, अविद्या, मिथ्या-ज्ञान etc.

(98) All धर्म's are always without any आवरण in their natural state । It is we who wrongly superimpose upon them all sorts of qualities and forms । They are always बुद्ध and मुक्त । It is wrong to say that they become बुद्ध or मुक्त after undergoing penance etc । K bhāṣya takes नायका to mean स्वामिनः समर्था बोद्धुः बोधशक्तिमत्स्वभावा , and adds यथा नित्यप्रकाशस्वरूपोऽपि सविता प्रकाशत इत्युच्यते यथा वा नित्य-निवृत्तगतयोऽपि नित्यमेव शैलास्तित्थन्तीत्युच्यते तद्वत् बुध्यन्त इत्युच्यते । Though the धर्म's are always बुद्ध, they are metaphorically said to be ' knowers ',

which expression implies knowing to be something different from the knower. We have to regard इति to be misplaced according to this interpretation. The natural way would be to take इति with नायका. Prof Vidhusēkhara rightly explains नायका to mean Buddhas. K bhāṣya seems to understand the Kārikā to mean that all धर्मस are प्रकृतिनिर्मल, आदिबुद्ध, आदिमुक्त and नायक and they are spoken of as बुध्यन्ते only metaphorically. After इति we have to supply apparently लक्षणयोच्यते. This is obviously an unnatural interpretation. The proper way surely is to take इति नायका to mean 'so the नायकस say' and what they say is to be found in the rest of the Kārikā (and not इति नायका बुध्यन्ते as Prof Vidhusēkhara takes it). We think that the first half of the Kārikā is not to be connected with the second half. After having stated his thesis that all धर्मस are अलम्बावरण and प्रकृतिनिर्मल, Gauḍapāda in the second half of this Kārikā and the next one, points out how the Bauddha view differs from his Buddhas (नायका) say that the आदिबुद्धस and the आदिमुक्तस have knowledge of the धर्मस (and the बोधिसत्त्वस try to secure that knowledge. Some Bauddhas at any rate admit that some are बुद्ध or मुक्त from the very beginning and some attain to Buddhahood by penance etc.). Gauḍapāda argues that this view of the Bauddhas is wrong. For this involves वैषम्य which is a great obstacle in the way of आवरणच्युति. When all धर्मस are प्रकृतिनिर्मल, the distinction that some धर्मस are आदिबुद्ध or आदिमुक्त or अदिशान्त is meaningless.

(99) Gauḍapāda shows here how it is not possible for a बुद्ध to have the knowledge of the धर्मस. In order that there may be ज्ञान of the धर्मस, ज्ञान must relate itself to the objects, but according to the अजातिवाद there is no उत्पाद of the धर्मस themselves. ज्ञान cannot therefore be said to be going over to the धर्मस. The धर्मस too, being प्रकृतिनिर्मल like आकाश, cannot relate themselves to ज्ञान either, for ज्ञान is also आकाशकल्प, thus—

ज्ञान धर्मेषु न क्रमते, and

सर्वे धर्मा ज्ञान न क्रमन्ते (one would have expected here ज्ञाने to keep the symmetry), or सर्वे धर्मास्तथा ज्ञान (तायिन् or तायिन् is explained in K bhāṣya, as सतानवतो निरन्तरस्याकाशकल्पस्येत्यर्थः । पृज्ञावतो वा प्रज्ञावतो वा । तायिन् is variously explained in Buddhist literature as 'permanent' 'instructed') might be taken to mean as the K bhāṣya does, सर्वे धर्मा कचिदप्यर्थान्तरे न क्रमन्ते तथा ज्ञान कचिदप्यर्थान्तरे न क्रमते. In any case,

धर्मा ज्ञान न क्रमन्ते, and ज्ञान धर्मेषु न क्रमते are respectively used to mean न चित्तजा धर्मा and चित्त न धर्मजम् (Kārikā 54, above) What Gaudapāda means to say is that Gautama Buddha told many things (The Lankāvatāra contains the expression भाषिष्येऽहं तव repeated many times and put in the mouth of Buddha who is made to discourse on various topics there), but he could not grasp the Ajātivāda which is the only proper solution of the problem about Samsāra. Buddha no doubt denied the existence of बाह्यार्थ, and admitted the विज्ञानवाद, but he somehow or other could not get out of the idea of causal relation and origination To that extent Buddha's philosophy is defective—this seems to be the meaning of this Kārikā Prof Vidhusekhara on the other hand sees in the expression नैतद्बुद्धेन भाषितम्, a reference to अवचन बुद्धवचनम् which is taken to mean that the transcendental truth cannot be attained through instruction from another, and is therefore silence for the noble All this seems to us to be entirely far-fetched (see the article 'Dvipadām Vara' in the Annals of the B O R I, Vol XXXII, pp 166-173 for a detailed discussion about this Kārikā) K bhāṣya remarks on नैतद्बुद्धेन भाषितम्, इदं तु परमार्थतत्त्वमद्वैत वेदान्तेष्वेव विज्ञेयमित्यर्थः । All agree that the expression बुद्धेन refers to Gautama Buddha

(100) Gaudapāda had saluted द्विपदा वर in Kārikā 1, and अस्पर्श-योग in Kārikā 2, he concludes this Prakaraṇa and the whole work by saluting the पद or highest state Prof Vidhusekhara takes पद to mean निर्वाण and thinks that the epithets दुर्दर्श (in Pali सुदुर्दर्श means निर्वाण) and अतिगम्भीर support the meaning निर्वाण It is quite unnecessary to take पद to mean निर्वाण The expression, usually परम पद, is used often in philosophical literature to mean मोक्ष K bhāṣya remarks, दु खेन दर्शनमस्येति दुर्दर्शम् । अस्ति नास्तीति चतुष्कोटिर्वर्जितत्वाद्बुद्धिर्विज्ञेय-मित्यर्थः । यथाबलम्— Prof Vidhusekhara says श्रद्धा, वीर्य, स्मृति, समाधि and प्रज्ञा which constitute बल in Buddhism are meant here

APPENDIX I

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ERRATA

[The list is not exhaustive. In counting the lines, the heading or top line is ignored]

Page	For	Read
59	II 22 (line 7)	V 22
"	V 8-10 (last line)	V. 7-10
61	१३ (line 24)	३
63	बीजफलाभावाभ्या (line 13)	बीजफलभावाभ्यां
65	X. 32 (line 20)	X. 33
67	II. 217 (line 29)	II. 3. 17
73	IV 39 (line 24)	IV 39
95	VI. 3 4-5 (line 20)	VI 1. 4-6
98	यदाश्रया तम- (line 19)	यदाश्रया क्रिया तम-
113	त्यजन्त्यन्ते (line 4)	त्यजत्यन्ते
116	तदसत्कार्ये (line 24)	तदसत्कार्यवादे
121	nor (line 14)	not
131	नैसर्गिको (line 31)	नैसर्गिकोऽथ